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छन्दस्वतीवाक्

CHHANDASVATĪ VĀK

(SELECT VEDIC MANTRAS)

VASUDEVA S. AGRAWALA
Professor
Banaras Hindu University

BANARAS HINDU UNIVERSITY
1964.

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PREFACE

The *Chhandasvatī Vāk* is a selection of about four hundred Mantras from forty Hymns of the Ṛig Veda. The Sūktas have been taken for their lyrical beauty as in the case of *Ushas* and *Parjanya* Hymns, for the religious invocations as in the case of Hymns to Agni, Indra, Soma, Varuṇa, Bṛihaspati, Vishṇu, Dyāvā-Pṛithivī, Sūrya, etc., and some Hymns for the metaphysical ideas of the Vedic cosmologists (*Bhāva-Vṛittam*), e.g. the Nāsadīya Sūkta, Hiraṇyagarbha Sūkta, Purusha Sūkta, Vāgāmbhṛiṇī Sūkta, Viśvakarmā Sūkta, Dākshāyaṇī Sūkta, Yajña Prājāpatya Sūkta. The Jñāna Sūkta placed in the begining indicates the high ideals of Truth and Wisdom of the Vedic Ṛishis meeting in assemblies, holding conferences and exchanging ideas to test the validity of their thoughts, 'fashioned by the power of mind and flights of intuition (*hṛidā tashṭeshu manaso javeshu*). The Saṁjñāna Sūkta placed at the end of the collection shows the spirit of sympathetic understanding and harmony which inspired the poets and which they wanted to spread as the atmosphere of true concord and amity in the political counsels (*samāna mantra*) and assemblies (*samānī samiti*).

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PROBLEM OF VEDIC MEANING

The meaning of the Mantras of the Ṛig Veda is a theme which has engaged the attention of scholars in the east and the west. There is hardly much to differ with respect to the literal translation and therefore, I have accepted the poetical renderings of Macdonell and Griffith. But the real problem of Vedic meaning begins after the translation is understood, the text remaining unexplained. I have recently dwelt on this problem in a detailed form in my commentary on the *Asya Vāmīya Sūkta* of the Ṛig Veda (1.164.1-52) published under the title : 'Vision in Long Darkness', Volume One of the general Series : The Thousand-Syllabled Speech (*Sahsrāksharā Vāk*). The sum and substance of it is that the Ṛishis of the Ṛig Veda have employed the language of symbolism to convey their meaning. Agni, Sūrya, Indra, Mitra, Varuṇa, Ushas, Soma, and the rest of the deities are but symbols of divine powers becoming manifest in matter. The Vedic deities are purposive as demonstrating the cosmic working on several levels, viz. in the cosmos and in the individual. The truth of this view finds its root in the traditional approach to Vedic interpretation as given in the Brāhmaṇas and Āraṇyaka literature.

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AGNI

There is a basic consistency in the ideas of the Ṛig Veda and the Brāhmaṇas, and the one stands by the other. For example, Agni in the Ṛig Veda has three births, has the composite form of three lights (*trīṇi jyotīṁshi*), is the same as *Vaiśvānara*, is identical with Sūrya, has the divine nature of Rudra, is the same as *Asura*, and is the immortal God who has entered the mortal beings. The Brāhmaṇas identify Agni as *Prāṇa* and as Prajāpati for whom the *Mahāvedi*, the Great Fire Altar is built. Agni represents the Great Nature God as Fire on earth, Lightning in the atmospheric region, and Sun in heaven; he is also in the eyes of the Ṛig Vedic seers an abstract deity or an aspect of divine power, or more truly the divine Being Himself who is transcendent as Prajāpati and immanent in all individual centres as Vaiśvānara.

DEITIES OF THE ṚIGVEDA

The Vedic Ṛishis portray or describe the gods having a physical or anthropomorphic basis, but it was more or less a matter of style, since nearly every quality of one god can be ascribed to another leading very often to a vagueness by which one can be identified with the other. The idea is also made

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with unusual assertion that various deities are but different forms of a single god (*ekaṁ sad viprā bahudhā vadanti*, RV. 1.164.46 ; *Yo devānāṁ nāmadhā eka eva*, RV. 10.82.3). If the above approach elaborated in the Brāhmaṇas is once grasped, one may assuredly say that the Vedic Ṛishis were thinking of the One Supreme Reality manifesting as numerous divine powers that belong to the immortal world of heaven on the one hand and the mortal world of matter on the other. In modern terms we may designate it both as pantheism (*Deva-vāda*) and monotheism or absolutism (*Brahma-vāda*),

TRIPLE BASIS OF COSMOS

The basic truth of Vedic thought flowing from the unity of the Divine Powers is the threefold division of the universe (*Trilokas*), and also Three Devas, Three Vedas, Three Fires, etc. This was in one word the *Trayī-Vidyā*, of which the visible symbol is Sūrya (*saishā trayī vidyā tapati*, ŚB. 10.52. 1.2). The doctrine of Trinity is the key to unlock the religion of the Ṛig Veda, and the whole of the later Indian thought as developed in the Purāṇas and in cult-worship follows suit. This triadic pattern is explained in the Brāhmaṇas as Mind, Life and Matter (*etanmayo vā ayamātmā vāṅmayo manomayaḥ prāṇamayaḥ*, ŚB. 14.4.3.10). Each individual centre of

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organic life in the plant, animal and human kingdoms is a composite form of the physical, vital and psychical persons, named as *Kshara Purusha*, *Akshara Purusha* and *Avyaya Purusha.* Although the terms appear to be somewhat late, the basic division of *Trideva*, *Triloka*, *Veda-trayī*, *Agni-tretā*, *Trisavana*, *Trisuparṇa*, *Trichhandāṁsi*, *Vasus-Rudras-Ādityas* and a number of other triads was essentially of the same cosmogonical import.

This Trinitarian Principle was implied in the Three Steps of Vishṇu (RV. 1.164.1-6). *Dyāvā Pṛithivī* are the Divine Parents symbolising the Father Principle and the Mother Principle who eternally exist on every plane where procreative activity becomes manifest (*Dyauḥ Pitā Pṛithivī Mātā*).

USHAS OR THE GOLDEN DAUGHTER OF *SAṀVATSARA*

Ushas (RV. 1.113; 1.92) signifies Dawn, the Goddess who is the Daughter of Sūrya, present in ever recurrent and new form. She is the symbol of relative time with the potency of creativity and is coming to each individual with new prāṇic vibrations of life. The Vedic conception is that each point of Time is Ushas and that Ushas is fecundated by the immortal

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light of Sūrya, both He and She draped in golden robes approaching in their golden chariots and distributing the immortal Life-power to all creatures (*Prāṇaḥ prajānām udayatyesha Sūryaḥ*).

INDRA AND AGNI

Indra and Agni are twin aspects of the same Deva, Indra conceived as the immortal deity in heaven and Agni on earth, both being identical in nature and co-extensive. Indra is the principle of Mind and Agni of Prāṇa, both are freely interchangeable, since they represent immortal aspects of Prajāpati who is incarnating every moment in the world of Matter or the physical body.

CONFLICT BETWEEN DEVAS AND ASURAS

The pattern of *Daivāsuram*, i. e. conflict between gods and demons is basic to Vedic thought. It is best exemplified in the struggle of Indra and Vṛitra representing the powers of Light and Darkness. There are other gods and other demons, but the essential cosmological truth is the same, viz. the conflict between the opposite forces of good and evil, or light and darkness, always working in mutual tension by which the dynamism of the cosmos is maintained. The Brā-

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hmaṇas explain Indra as the principle of cosmic enkindling, *Idhma*, or the pillar of fire, *Agni Skambha*. Vṛitra is the principle of envelopment (*sarvaṁ vṛitvā śiśye*), or the genius of tortuous evil. The basic *Daivāsuram* conflict is also the predominent motif of Iranian Mazdaism. The three-headed demon, Viśvarūpa, son of Tvashṭā, symbolises the cosmos itself with all its forms created on the three levels of Mind, Life and Matter. He is an *Asura* when he seizes the cows, viz. the powers of Indra who slays him. Agni in the Ṛig Veda is described as *Kravyād*, eater of raw flesh, i.e. having the nature of a Rākshasa, the genius of death. Its opposite is Rakshohā Agni who kills the demoniacal forces and is propitious to the Devas, and becomes the symbol of Light, Life and Immortality.

The Ṛig Veda speaks of Aditi as the multi-coloured Mother of the Maruts (*mahī māta pṛiśni*, RV. 6.66.3). Her spotted nature has reference to the basal duality of creation which expresses as Mitra and Varuṇa. Aditi as the genius of cosmic order (*ritāvarī mahī*) gave birth to Mitra and Varuṇa (RV. 8.20.3). She is herself the cosmic order (*Ṛitā Aditi*) who creates Mitra and Varuṇa(RV. 6.67.4). This duality is manifest in the spectrum of each solar ray as the violet and

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red ends or the actinic and thermal fields by which the gamut of the seven *Prāṇic* vibrations is energised. Originally One, Mother Aditi becomes diversified as Seven Mothers who stand round the Babe or the Life-principle born again and and again in each new organic centre. Agni is the Babe or Life-principle and as such Aditi is said to be the Mother of Agni (*sā aditir agniṁ garbhe bibharti*, ŚB. 6.5.1.11).

MITRA AND VARUṆA

The symbolism of Mitra and Varuṇa was basic to the thought of the Vedic cosmologists who conceive of this divine pair in terms of Light and Darkness, Night and Day (*sa varuṇaḥ sāyam agnirbhavati sa mitro bhavati prātarudyan*, AV. 13.3.13) ; Prāṇa and Apāna (ŚB. 8. 4.2.6, *prāṇo vai varuṇaḥ, apāno mitraḥ*) ; dark and bright halves of the month (ŚB. 2.4.4.18 ; Tāṇḍya, 25.10.10) ; *Kshatra* and *Brahma*, *Dyauḥ* and *Pṛithivī* (*ayaṁ vai pṛithivīloko mitro asau dyuloko varuṇaḥ*, ŚB. 12.9.2.12) ; or the right side and left side of any revolving wheel or spatial conception (*maitro vai dakshiṇaḥ, vāruṇaḥ savyaḥ*, TB. 1.7.10.1) ; or in their simplest form visible as the right and left arms (*bāhū vai mitrāvaruṇau*, ŚB. 5.4.1.15). The cosmos is conceived as comprised of the two halves of a

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single Bowl, their point of junction being symbolised as the female energy named Urvaśī where both Mitra and Varuṇa wrap out their creative seed by which Ṛishi Vasishṭha as the genius of primeval Prāṇa took his birth. (ŚB. 8.1.1.6).

DAKSHA AS CREATIVE YAJÑA

The Dākshāyaṇī Sūkta of the Ṛig Veda (10.72) refers to the principle of Daksha and Aditi where Daksha is both the Progenitor of Aditi and her son, and Aditi is the Mother and Daughter of Daksha. This is intelligible since Aditi is once thought of as the transcendent and primeval Mother who gives birth to Daksha, the presiding Prajāpati of each individual Yajña, in which Aditi becomes incarnate as the youthful Daughter of Daksha, i.e. the energy which owes its origin to the Great Mother . This twofold relative conception of Aditi as *Mahī Mātā* and *Manīshā Yuvati* is mentioned in Ṛig Veda (5.47.1). Aditi in her cosmic form is the World Mother and in individual form is the Daughter. So is Daksha, the primeval Prajāpati on the one hand and the controlling genius of the individual Yajña on the other. Each seed is the Father of the sapling and each sapling the Father of the coming seed. This is the Law which makes the wheel of Life revolve perpetually.

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ADITI AS WORLD-MOTHER

Aditi is the Great Goddess (*Mahī Mātā*) in the Ṛig Veda, symbolising Infinite Nature or the principle of Universal Motherhood. She is *Deva-Mātā*, Mother of Āditya Gods. She has eight wombs, *Ashṭa-yoni*, each one essential to produce a son (*ashṭaputrā*, AV. 8.9.21). There is nothing higher than the Āditya gods, viz. Agni, Indra, Mitra, Varuṇa, Bhaga, Aryamā, Pūshan, Mārtāṇḍa Sūrya. In fact there are two groups amongst them on one side Mārtāṇḍa Sūrya and on the other the rest of the Ādityas who were only immortal. Mother Aditi wished them to create, but they could not do so she then approached Sūrya who was Hiraṇyagarbha, born of the Golden Egg. He combined in himself both immortality and death and was therefore able to create (*prajāyai mṛityave tvat punar mārtāṇḍamābharat*, RV. 10.72.9). It has not been sufficiently realised how profoundly the principle of Aditi influenced the entire cosmogonical thought of the Ṛig Veda. She was the *Magna Mater*, the Universal Cow (*Kāmadughā, Viśvarūpā dhenuḥ*), whose Calf is the Sun or Cosmos, the embodiment of all the *Devas*. Aditi is the Archetypal Mother of the Three Worlds (*Aditir Dyauraditirantariksham*) ; Aditi is Past Present and Future (*Aditirjātam Adititirjanitvam*) ; Aditi is the complete

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biological manifestation in the form of Father, Mother and Son (*Aditirmātā sa pitā sa putraḥ*); Aditi is All-Gods (*Aditir-viśvedevāḥ*); and Aditi is the Five Tribes who are typical of the Five Modalities of creation, both on the level of Prāṇa and the five-fold types (*Aditiḥ pañchajanāḥ*, RV. 1.89.10). Aditi is the double-headed Eagle (*ubhayataḥ śīrshṇī Suparṇī*, ŚB. 3.4.16) who faces both East and West (*suprāchī-supratīchī*), i.e. the world of the Devas in heaven and of the Bhūtas in matter; she is both *Chitti* and *Achitti* (RV. 4.2.11), *Akshiti* and *Kshiti* (AV. 11.8.26), *Diti* and *Aditi* (RV. 4.2.11,5.62.8). Aditi is the Mother of Rudras, Daughter of Vasus and Sister of Ādityas; in one word she is the Navel of Immortality (*Amṛitasya Nābhiḥ*), the Inviolable Cow whose death-conquering principle of Motherhood has created infinite universes (RV. 8.101.15). Her blessings are unrivalled (*aneha*), perfect (*anarva*), steadfast, celestial (*svaravat*), deathless (*avadha*) and meet for worship (*namasvat*, RV. 1.185.3). All the worlds abide in her (*yasyāmidaṁ viśvaṁ bhuvanamāviveśa*), and she is to be invoked through the power of *Vāk* as the Mother who is producing the deep cosmic vibrations (*vājasya nu prasave mātaraṁ mahīm aditiṁ nāma vachasā karāmahe*, VS. 18.30)

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VIŚVAKARMĀ, THE WORLD-FASHIONER

Some of the great cosmogonical hymns of the Ṛig Veda (*Bhāva vṛittam*) are presented in this selection. For example, we have the two Hymns of Viśvakarmā Prajāpati whose deity also is Viśvakarmā, the World Fashioner, an abstract principle which is both the substratum (*adhishṭhāna*) and the material cause (*ārambhaṇa*) of the cosmos. He is the Arche-typal principle (*Prathamachchhad*) from whom all the subsequent forms are derived (*avarān āviveśa*) (RV. 10.81.1). He is both the Forest (the sum total of all the universes) and also the Tree (individual universe), the transcendent being controlling all the worlds, and the infinite structure of heaven and earth or of the immortal *Devas* and the mortal *Bhūtas*, all fashioned out of his body (RV. 10.81.4). There is an all-round delusion about his real nature excepting in the mind of the wise thinker. All the gods are but different names of the one Creator who is the Great Question (*Sampraśna*), the Eternal Mystery or Sign of Interrogation. He is the one source of the seven Ṛishis higher than heaven and beyond this earth, higher than the Gods and higher than the Asuras. It was his germ *Hiraṇyagarbha*, the Golden Egg, whom the Primeval Waters as the Mother-principle bore in their womb.

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All the divine powers in heaven and on earth inhere in the navel or centre of the Unborn Transcendent Creator (*Ajasya nābhāvadhyekam arpitaṁ yasmin viśvāni bhuvanāni tasthuḥ*, RV. 10.82.6).

WORLD-PERSON

The Purusha Sūkta (RV. 10.90) makes a clear statement of Vedic cosmogony, building it from two sides, viz. the Universal or *Virāṭ* Purusha on the one hand and the cosmic *Yajña* on the other. A full commentary on its twofold terminology has been offered by me elsewhere ("*Vedic Lectures*", pp. 164-187). The transcendent Purusha is *Sahasra* or Infinite and the individual is of the measure of ten *aṅgulas* or one span (*Daśāṅgula, vitasti-purusha*), but both are linked in close intimacy as the two sides of the same medal, mutually energising and sustaining each other. This was recognised as the doctrine of *Yajñena Yajñam* as exemplified in the macrocosm and the microcosm, the Universal and the individual.

GOLDEN GERM

The Hiraṇyagarbha Sūkta (RV. 10.121) expounds the doctrine of the Golden Germ which is symbolical of *Hiraṇya* or the Life-principle as it manifests in the womb of the cosmic

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Egg. The Egg is of the nature of the *Bhūtas*, but is inherent with *Hiraṇya* or *Prāṇa* and thus Hiraṇyagarbha Prajāpati is that aspect of the Creator in which he is manifesting as Brahmāṇḍa, viz. Brahma principle in the body of the Egg. In one word it is *Ka Prajāpati*, i.e. the Creator with the mysterious principle of Prāṇa; in other words, the Life-principle manifested in Matter or Body. Symbolically the *hiraṇyagarbha* combines both heaven and earth, *Ātmā* (Prāṇa) and *Bala* (Body), *Ātapa* (life) and *Chhāyā* Death shadow), *Prāṇa* and *Nimesha*, *Dvipada* and *Chatushpada*, etc. Hiraṇyagrabha is the same as Agni, the Life of of all the Gods (*devānam asur ekaḥ*, RV. 70.121.7), and he is identical with the principle of *Yajña* whose diety is Agni or who is symbolised as Daksha, the genius of *Yajña* (10.121.8).

THE HYMN OF CREATION

One of the great Hymns of the Ṛig Veda relates to the principle of *Vāk* (RV. 10.125). Its Seer is *Āmbhṛiṇī*, Daughter of *Ambhṛiṇa*, i.e. Parameshṭhī Prajāpati, and *Āmbhṛiṇī Vāk* is *Parameshṭhinī Vāk*, the power of universal speech, by which all material forms between earth and heaven are created. By her miraculous power the cosmic wheel comprised of the Vasus, Rudras and Ādityas is eternally revolving. She is

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the support of the dual principles of Mitra and Varuṇa in the highest region of the mind, of Indra and Agni in the intermediate region of *Prāṇa* and of the two Aśvins on the lower plane of Matter. She is the queen of the kingdom by whose power all the eight principles of manifestation are held together and controlled. Her womb is in the floods of the primeval cosmic ocean of the First Cause. She is the primeval Mother or primordial Matter blowing like wind where she listeth, organising the emergence of innumerable worlds in the whirlpools of her creativity (RV. 10.120).

The culmination of Vedic cosmological doctrines is found in the Nāsadīya Sūkta, the Hymn of Creation (RV. 10129), in which the transcendent being is posed as beyond the twofold categories of *Asat* and *Sat*, *Mṛityu* and *Amṛita*, Night and Day, etc. This Sūkta refers to ten cosmogonical doctrines as expounded by Pandit Madhusudan Ojha under the following titles :

(1) Sadasad-vāda
(2) Rajo-vāda
(3) Vyoma-vāda
(4) Parāvara-vāda
(5) Āvaraṇa-vāda

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(6) Ambho-vāda
(7) Amṛita-mṛityu-vāda
(8) Ahorātra-vāda
(9) Deva-vāda and
(10) Brahma-Vāda

But the transcendent creative principle must become immanent for the sake of creation and that which was concealed within the womb of waters as primeval darkness reveals his potency by the power of *tapas*. A portion of his all-pervasive majesty or nature (*ābhu*) becomes modified as *tuchchhya*, the limited one. By the emergence of the principle of Mind whose seed is Desire, *Kāma*, the thinkers discovered the kinship between the world of Matter which is existent (*sat*) and the world of Mind which is *Asat*. It is a strange phenomenon combining the mysteries of This and That, the Lower and the Upper (*adhaḥsvit uparisvit*), of Matter here below (*svadhā avas-tāt*) and of Spirit there beyond (*prayatiḥ parastāt*). We find in creation the twofold power of the fecundating Father-principle called *Retodhā* and the fertilised Mother-principle known as *Mahimānaḥ*. In spite of all this understanding and explanation creation is yet a Mystery which no one truly knows and

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can truly declare. Even the Being who presides over it in the highest Empyrean knows this or knows not, one cannot say ! (*yo asyādhyakshaḥ parame vyoman so aṅga veda yadi vā na veda*).

YAJÑA AS THE SELF OF THE CREATOR

The Hymn attributed to Ṛishi Yajña, son of Prajāpati, with its deity *Bhāva Vṛittam*, is one of the most compact statements of Vedic cosmogony, combining the multiple terminology of Yajña, metres *Ṛishis*, *Pitṛis*, *Devas*, *Stomas*, *Sāmans*, imagery of the Time-wheel and *Devaratha* and the weaving of the cosmic cloth, in a very difficult and involved style. It raises eight questions about the making of the cosmos, as to its measure, model, material source, seed, bounds, rhythms, Prāṇic source and centre of fixity (RV. 10. 130.3).

The forty Hymns presented in this collection give a sampling of Ṛig Vedic thought whose object is to explain the creative process in terms primarily of deities and Yajña.

The Ṛig Veda is the greatest document in the whole range of Indian literature which is the infinite ocean of metaphysical formulations (*Sṛishṭi-vidyā*).

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Perennial Philosophy is ageless wisdom revealed and re-revealed, restored, lost and again restored through the cycles of ages (Zimmer). The Ṛig Veda is such a document of Perennial Philosophy.

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26 February 1964.
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छन्दस्वती वाक्

ज्ञान-सूक्त (ऋ० १०।७१)

११ बृहस्पतिराङ्गिरसः। ज्ञानम्। त्रिष्टुप्, ९ जगती।

बृहस्पते प्रथमं वाचो अग्रं यत् प्रैरत नामधेयं दधानाः।
यदेषां श्रेष्ठं यदरिप्रमासीत् प्रेणा तदेषां निहितं गुहाविः ॥१॥

सक्तुमिव तितउना पुनन्तो यत्र धीरा मनसा वाचमक्रत।
अत्रा सखायः सख्यानि जानते भद्रैषां लक्ष्मीर्निहिताधि वाचि ॥२॥

यज्ञेन वाचः पदवीयमायन् तामन्वविन्दन्नृषिषु प्रविष्टाम्।
तामाभृत्या व्यदधुः पुरुत्रा तां सप्त रेभा अभि सं नवन्ते ॥३॥

उत त्वः पश्यन् न ददर्श वाचमुत त्वः शृण्वन् न शृणोत्येनाम्।
उतो त्वस्मै तन्वं वि सस्रे जायेव पत्य उशती सुवासाः ॥४॥

उत त्वं सख्ये स्थिरपीतमाहुर्नैनं हिन्वन्त्यपि वाजिनेषु।
अधेन्वा चरति माययैष वाचं शुश्रुवाँ अफलामपुष्पाम् ॥५॥

यस्तित्याज सचिविदं सखायं न तस्य वाच्यपि भागो अस्ति।
यदीं शृणोत्यलकं शृणोति नहि प्रवेद सुकृतस्य पन्थाम् ॥६॥

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JÑĀNA SŪKTA (RV. 10. 71)

1. When men, Bṛihaspati, giving names to objects, sent out Vāk's first and earliest utterances,

All that was excellent and spotless, treasured within them, was disclosed through their affection.

2. Where, like men cleansing corn-flour in a cribble, the wise in spirit have created language,

Friends see and recognize the marks of friendship : their speech retains the blessed sign imprinted.

3. With sacrifice the trace of Vāk they followed, and found her harbouring within the Ṛishis.

They brought her, dealt her forth in many places : seven singers make her tones resound in concert.

4. One man hath ne'er seen Vāk, and yet he seeth : one man hath hearing but hath never heard her.

But to another hath she shown her beauty as a fond well-dressed woman to her husband.

5. One man they call a laggard, dull in friendship : they never urge him on to deeds of valour.

He wanders on in profitless illusion : the Voice he heard yields neither fruit nor blossom.

6. No part in Vāk hath he who hath abandoned his own dear friend who knows the truth of friendship.

Even if he hears her still in vain he listens : naught knows he of the path of righteous action.

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अक्षण्वन्तः कर्णवन्तः सखायो मनोजवेष्वसमा बभूवुः ।
आदघ्नास उपकक्षास उ त्वे ह्रदा इव स्नात्वा उ त्वे ददृश्रे ॥७॥

हृदा तष्टेषु मनसो जवेषु यद्ब्राह्मणाः संयजन्ते सखायः ।
अत्राह त्वं वि जहुर्वेद्याभिरोहब्रह्माणो वि चरन्त्यु त्वे ॥८॥

इमे ये नार्वाङ्न परश्चरन्ति न ब्राह्मणासो न सुतेकरासः ।
त एते वाचमभिपद्य पापया सिरीस्तन्त्रं तन्वते अप्रजज्ञयः ॥९॥

सर्वे नन्दन्ति यशसागतेन सभासाहेन सख्या सखायः ।
किल्बिषस्पृत् पितुषणिर्ह्येषामरं हितो भवति वाजिनाय ॥१०॥

ऋचां त्वः पोषमास्ते पुपुष्वान् गायत्रं त्वो गायति शक्वरीषु ।
ब्रह्मा त्वो वदति जातविद्यां यज्ञस्य मात्रां वि मिमीत उ त्वः ॥११॥

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7. Unequal in the quickness of their spirit are friends endowed alike with eyes and hearing.

Some look like tanks that reach the mouth or shoulder, others like pools of water fit to bathe in.

8. When friendly Brahmans sacrifice together with mental impulse which the heart hath fashioned,

They leave one far behind through their attainments, and some who count as Brahmans wander elsewhere.

9. Those men who step not back and move not forward, nor Brahmans nor preparers of libations,

Having attained to Vāk in sinful fashion spin out their thread in ignorance like spinsters.

10. All friends are joyful in the friend who cometh in triumph, having conquered in assembly.

He is their blame-averter, food-provider : prepared is he and fit for deed of vigour.

11. One plies his constant task reciting verses : one sings the holy psalm in Śakvarī measures.

One more, the Brahman, tells the lore of being, and one lays down the rules of sacrificing.

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अग्नि-सूक्त (ऋ० १।१)

९ मधुच्छन्दा वैश्वामित्रः। अग्निः। गायत्री।

अग्निमीळे पुरोहितं यज्ञस्य देवमृत्विजम्। होतारं रत्नधातमम् ॥१॥

अग्निः पूर्वेभिर्ऋषिभिरीड्यो नूतनैरुत। स देवाँ एह वक्षति ॥२॥

अग्निना रयिमश्नवत् पोषमेव दिवेदिवे। यशसं वीरवत्तमम् ॥३॥

अग्ने यं यज्ञमध्वरं विश्वतः परिभूरसि। स इद् देवेषु गच्छति ॥४॥

अग्निर्होता कविक्रतुः सत्यश्चित्रश्रवस्तमः। देवो देवेभिरा गमत् ॥५॥

यदङ्ग दाशुषे त्वमग्ने भद्रं करिष्यसि। तवेत् तत् सत्यमङ्गिरः ॥६॥

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AGNI (RV. 1. 1)

1. Agni I praise, the household priest,
God, minister of sacrifice,
Invoker, best bestowing wealth.

2. Agni is worthy to be praised,
By present as by seers of old:
May he to us conduct the gods.

3. Through Agni may we riches gain,
And day by day prosperity
Replete with fame and manly sons.

4. The worship and the sacrifice,
Guarded by thee on every side,
Go straight, O Agni, to the gods.

5. May Agni, the invoker, wise
And true, of most resplendent fame,
The god, come hither with the gods.

6. Whatever good thou wilt bestow,
O Agni, on the pious man,
That gift comes true, O Aṅgiras.

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उप त्वाग्ने दिवेदिवे दोषावस्तर्धिया वयम् । नमो भरन्त एमसि ॥७॥

राजन्तमध्वराणां गोपामृतस्य दीदिविम् । वर्धमानं स्वे दमे ॥८॥

स नः पितेव सूनवे ऽग्ने सूपायनो भव । सचस्वा नः स्वस्तये ॥९॥

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7. To thee, O Agni, day by day,
O thou illuminer of gloom,
With thought we, bearing homage, come:

8. To thee the lord of sacrifice,
The radiant guardian of the Law,
That growest in thine own abode.

9. So, like a father to his son,
Be easy of approach to us;
Agni, for weal abide with us.

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विष्णु-सूक्त (ऋ० १।२२)

२१ मेधातिथिः काण्वः। १-४ अश्विनौ; ५-८ सविता; ९-१० अग्निः; ११ देव्यः; १२ इन्द्राणीवरुणान्यग्नाय्यः; १३-१४ द्यावा-पृथिव्यौ; १५ पृथिवी; १६ विष्णुर्देवा वा; १७-२१ विष्णुः। गायत्री।

प्रातर्युजा वि बोधयाश्विनावेह गच्छताम् । अस्य सोमस्य पीतये ॥१॥

या सुरथा रथीतमोभा देवा दिविस्पृशा । अश्विना ता हवामहे ॥२॥

या वां कशा मधुमत्यश्विना सूनृतावती । तया यज्ञं मिमिक्षतम् ॥३॥

नहि वामस्ति दूरके यत्रा रथेन गच्छथः । अश्विना सोमिनो गृहम् ॥४॥

हिरण्यपाणिमूतये सवितारमुप ह्वये । स चेत्ता देवता पदम् ॥५॥

अपां नपातमवसे सवितारमुप स्तुहि । तस्य व्रतान्युश्मसि ॥६॥

विभक्तारं हवामहे वसोश्चित्रस्य राधसः । सवितारं नृचक्षसम् ॥७॥

सखाय आ नि षीदत सविता स्तोम्यो नु नः । दाता राधांसि शुम्भति ॥८॥

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VISHṆU SŪKTA (1.22)

1. Waken the Aśvin pair who yoke their car at early morn : may they
   Approach to drink this Soma juice.

2. We call the Aśvins Twain, the Gods borne in a noble car, the best
   Of charioteers, who reach the heavens.

3. Dropping with honey is your whip, Aśvins, and full of pleasantness :
   Sprinkle therewith the sacrifice.

4. As ye go thither to your car, not far, O Aśvins, is the home of Him who offers Soma juice.

5. For my protection I invoke the golden-handed Savitar : He knoweth, as a God, the place.

6. That he may send us succour, praise, the Waters' Offspring Savitar :
   Fain are we for his holy ways.

7. We call on him, distributor of wondrous bounty and of wealth : On Savitar who looks on men.

8. Come hither, friends, and seat yourselves ; Savitar, to be praised by us.
   Giving good gifts, is beautiful.

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अग्ने पत्नीरिहा वह देवानामुशतीरुप । त्वष्टारं सोमपीतये ॥९॥

आ ग्ना अग्न इहावसे होत्रां यविष्ठ भारतीम् । वरूत्रीं धिषणां वह ॥१०॥

अभि नो देवीरवसा महः शर्मणा नृपत्नीः । अच्छिन्नपत्राः सचन्ताम् ॥११॥

इहेन्द्राणीमुप ह्वये वरुणानीं स्वस्तये । अग्नायीं सोमपीतये ॥१२॥

मही द्यौः पृथिवी च न इमं यज्ञं मिमिक्षताम् । पिपृतां नो भरीमभिः ॥१३॥

तयोरिद् घृतवत् पयो विप्रा रिहन्ति धीतिभिः । गन्धर्वस्य ध्रुवे पदे ॥१४॥

स्योना पृथिवि भवानृक्षरा निवेशनी । यच्छा नः शर्म सप्रथः ॥१५॥

अतो देवा अवन्तु नो यतो विष्णुर्विचक्रमे । पृथिव्याः सप्त धामभिः ॥१६॥

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9. O Agni, hither bring to us the willing Spouses of the Gods, And Tvashṭar, to the Soma draught.

10. Most youthful Agni, hither bring their Spouses, Hotrā, Bhāratī, Varūtrī, Dhishaṇā, for aid.

11. Spouses of Heroes, Goddesses, with whole wings may they come to us
With great protection and with aid.

12. Indrāṇī, Varuṇānī, and Āgneyī hither I invite,
For weal, to drink the Soma juice.

13. May Heaven and Earth, the Mighty Pair, bedew for us our sacrifice,
And feed us full with nourishments.

14. Their water rich with fatness, there in the Gandharva's stedfast place,
The singers taste through sacred songs.

15. Thornless be thou, O Earth, spread wide before us for a dwelling place :
Vouchsafe us shelter broad and sure.

16. The Gods be gracious unto us even from the place whence Vishṇu strode
Through the seven regions of the earth !

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इदं विष्णुर्वि चक्रमे त्रेधा नि दधे पदम् । समूळ्हमस्य पांसुरे ॥१७॥

त्रीणि पदा वि चक्रमे विष्णुर्गोपा अदाभ्यः । अतो धर्माणि धारयन् ॥१८॥

विष्णोः कर्माणि पश्यत यतो व्रतानि पस्पशे । इन्द्रस्य युज्यः सखा ॥१९॥

तद् विष्णोः परमं पदं सदा पश्यन्ति सूरयः । दिवीव चक्षुराततम् ॥२०॥

तद् विप्रासो विपन्यवो जागृवांसः समिन्धते । विष्णोर्यत् परमं पदम् ॥२१॥

———

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17. Through all this world strode Vishṇu; thrice his foot he planted, and the whole
    Was gathered in his footstep's dust.

18. Vishṇu, the Guardian, he whom none deceiveth, made three steps; thenceforth
    Establishing his high decrees.

19. Look ye on Vishṇu's works, whereby the Friend of Indra, close allied,
    Hath let his holy ways be seen.

20. The princes evermore behold that loftiest place where Vishṇu is,
    Laid as it were an eye in heaven.

21. This Vishṇu's station, most sublime, the singers, ever vigilant,
    Lovers of holy song, light up.

———

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वरुण-सूक्त (ऋ० १।२५)

२१ आजीगर्तिः शुनःशेपः स कृत्रिमो वैश्वामित्रो देवरातः । वरुणः । गायत्री ।

यच्चिद्धि ते विशो यथा प्र देव वरुण व्रतम् ।
मिनीमसि द्यविद्यवि ॥१॥

मा नो वधाय हत्नवे जिहीळानस्य रीरधः ।
मा हृणानस्य मन्यवे ॥२॥

वि मृळीकाय ते मनो रथीरश्वं न संदितम् ।
गीर्भिर्वरुण सीमहि ॥३॥

परा हि मे विमन्यवः पतन्ति वस्यइष्टये ।
वयो न वसतीरुप ॥४॥

कदा क्षत्रश्रियं नरमा वरुणं करामहे ।
मृळीकायोरुचक्षसम् ॥५॥

तदित्समानमाशाते वेनन्ता न प्र युच्छतः ।
धृतव्रताय दाशुषे ॥६॥

वेदा यो वीनां पदमन्तरिक्षेण पतताम् ।
वेद नावः समुद्रियः ॥७॥

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VARUṆA (1.25)

1. Whatever Law of thine, O God, O Varuṇa, as we are men,
   Day after Day we violate,

2. Give us not as a prey to Death, to be destroyed by thee in wrath,
   To Thy fierce anger when displeased.

3. To gain thy mercy, Varuṇa, with hymns we bind thy heart, as binds,
   The Charioteer his tethered horse.

4. They flee from me dispirited, bent only on obtaining wealth, as to their nests the birds of air.

5. When shall we bring, to be appeased, the Hero, Lord of warrior might,
   Him, the far-seeing Varuṇa ?

6. This, this with joy they both accept in common: never do they fail.
   The ever-faithful worshipper.

7. He knows the path of birds that fly through heaven, and, Sovran of the sea,
   He knows the ships that are thereon.

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वेद मासो धृतव्रतो द्वादश प्रजावतः ।
वेदा य उपजायते ॥८॥

वेद वातस्य वर्तनिमुरोर्ऋष्वस्य बृहतः ।
वेदा ये अध्यासते ॥९॥

नि षसाद धृतव्रतो वरुणः पस्त्या ३ स्वा ।
साम्राज्याय सुक्रतुः ॥१०॥

अतो विश्वान्यद्भुता चिकित्वाँ अभि पश्यति ।
कृतानि या च कर्त्वा ॥११॥

स नो विश्वाहा सुक्रतुरादित्यः सुपथा करत् ।
प्र ण आयूंषि तारिषत् ॥१२॥

बिभ्रद् द्रापिं हिरण्ययं वरुणो वस्त निर्णिजम् ।
परि स्पशो नि षेदिरे ॥१३॥

न यं दिप्सन्ति दिप्सवो न द्रुह्वाणो जनानाम् ।
न देवमभिमातयः ॥१४॥

उत यो मानुषेष्वा यशश्चक्रे असाम्या ।
अस्माकमुदरेष्वा ॥१५॥

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8. True to his holy law, he knows the twelve moons with their progeny :
He knows the moon of later birth.

9. He knows the pathway of the wind, the spreading, high, and mighty wind :
He knows the Gods who dwell above.

10. Varuṇa true to holy law, sits down among his people; he, Most wise, sits there to govern all.

11. From thence perceiving he beholds all wondrous things, both what hath been,
And what hereafter will be done.

12. May that Āditya, very wise, make fair paths for us all our days :
May he prolong our lives for us.

13. Varuṇa, wearing golden mail, hath clad him in a shining robe :
His spies are seated round about.

14. The God whom enemies threaten not, nor those who tyrannise O'er men,
Nor those whose minds are bent on wrong.

15. He who gives glory to mankind, not glory that is incomplete,
To our own bodies giving it.

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परा मे यन्ति धीतयो गावो न गव्यूतीरनु ।
इच्छन्तीरुरुचक्षसम् ॥१६॥

सं नु वोचावहै पुनर्यतो मे मध्वाभृतम् ।
होतेव क्षदसे प्रियम् ॥१७॥

दर्शं नु विश्वदर्शतं दर्शं रथमधि क्षमि ।
एता जुषत मे गिरः ॥१८॥

इमं मे वरुण श्रुधी हवमद्या च मृळय ।
त्वामवस्युरा चके ॥१९॥

त्वं विश्वस्य मेधिर दिवश्च ग्मश्च राजसि ।
स यामनि प्रति श्रुधि ॥२०॥

उदुत्तमं मुमुग्धि नो वि पाशं मध्यमं चृत ।
अवाधमानि जीवसे ॥२१॥

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16. Yearning for the wide-seeing One, my thoughts move onward unto him,
 As kine unto their pastures moves.

17. Once more together let us speak, because my meath is brought : priest-like.
 Thou eatest what is dear to thee.

18. Now saw I him whom all may see, I saw his Car above the earth :
 He hath accepted these my songs.

19. Varuṇa, hear this call of mine : be gracious unto us this day.
 Longing for help I cried to thee.

20. Thou, O wise God, art Lord of all, thou art the King of earth and heaven :
 Hear, as thou goest on thy way.

21. Release us from the upper bond, untie the bond between, and loose
 The bonds below, that I may live.

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इन्द्र-सूक्त (ऋ० १।३२)

१५ हिरण्यस्तूप आङ्गिरसः। इन्द्रः। त्रिष्टुप्।

इन्द्रस्य नु वीर्याणि प्र वोचं यानि चकार प्रथमानि वज्री।
अहन्नहिमन्वपस्ततर्द प्र वक्षणा अभिनत् पर्वतानाम् ॥१॥

अहन्नहिं पर्वते शिश्रियाणं त्वष्टास्मै वज्रं स्वर्यं ततक्ष।
वाश्रा इव धेनवः स्यन्दमाना अञ्जः समुद्रमव जग्मुरापः ॥२॥

वृषायमाणोऽवृणीत सोमं त्रिकद्रुकेष्वपिबत् सुतस्य।
आ सायकं मघवादत्त वज्रमहन्नेनं प्रथमजामहीनाम् ॥३॥

यदिन्द्राहन् प्रथमजामहीनामान्मायिनाममिनाः प्रोत मायाः।
आत् सूर्यं जनयन् द्यामुषासं तादीत्ना शत्रुं न किला विवित्से ॥४॥

अहन् वृत्रं वृत्रतरं व्यंसमिन्द्रो वज्रेण महता वधेन।
स्कन्धांसीव कुलिशेना विवृक्णाऽहिः शयत उपपृक् पृथिव्याः ॥५॥

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INDRA (1. 32)

1. I will proclaim the manly deeds of Indra,
The first that he performed, the lightning-wielder,
He slew the serpent, then discharged the waters,
And cleft the caverns of the lofty mountains.

2. He slew the serpent lying on the mountain:
For him the whizzing bolt has Tvaṣṭar fashioned.
Like lowing cows, with rapid current flowing,
the waters to the ocean down have glided.

3. Impetuous like a bull he chose the Soma,
And drank in threefold vessels of its juice.
The bounteous god grasped lightning for his missile;
He struck down dead that first-born of the serpents.

4. When thou hadst slain the first-born of the serpents,
And thwarted all the wiles of crafty schemers,
Anon disclosing sun, and dawn, and heaven,
Thou truly foundest not a foe, O Indra.

5. Indra slew Vṛtra and one worse than Vṛtra
Vyaṁsa, with lightning, his resistless weapon:
Like trunks of trees, with axes hewn in pieces,
The serpent clinging to the earth lay prostrate.

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अयोद्धेव दुर्मद आ हि जुह्वे महावीरं तुविबाधमृजीषम् ।
नातारीदस्य समृतिं वधानां सं रुजानाः पिपिष इन्द्रशत्रुः ॥६॥

अपादहस्तो अपृतन्यदिन्द्रमास्य वज्रमधि सानौ जघान ।
वृष्णो वध्रिः प्रतिमानं बुभूषन् पुरुत्रा वृत्रो अशयद् व्यस्तः ॥७॥

नदं न भिन्नममुया शयानं मनो रुहाणा अति यन्त्यापः ।
याश्चिद् वृत्रो महिना पर्यतिष्ठत् तासामहिः पत्सुतःशीर्बभूव ॥८॥

नीचावया अभवद् वृत्रपुत्रेन्द्रो अस्या अव वधर्जभार ।
उत्तरा सूरधरः पुत्र आसीद् दानुः शये सहवत्सा न धेनुः ॥९॥

अतिष्ठन्तीनामनिवेशनानां काष्ठानां मध्ये निहितं शरीरम् ।
वृत्रस्य निण्यं वि चरन्त्यापो दीर्घं तम आशयदिन्द्रशत्रुः ॥१०॥

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6. He like a drunken coward challenged Indra,
The headlong, many-crushing, mighty hero.
He parried not the onset of the weapons:
The foe of Indra, falling, crushed the channels.

7. Footless and handless he with Indra battled,
Who smote him then upon his back with lightning.
But, impotent, he strove to match the hero;
He lay with scattered limbs in many places.

8. As thus he lay, like broken reed, the waters,
Now courage taking, surge across his body.
He lies beneath the very feet of rivers
Which Vṛtra with his might had close encompassed.

9. The strength began to fail of Vṛtra's mother
For Indra had cast down his bolt upon her.
Above the mother was, the son was under;
And like a cow beside her calf lies Dānu.

10. The waters deep have hidden Vṛtra's body
Plunged in the midst of never-ceasing torrents
That stand not still, but ever hasten onward:
Indra's fierce foe sank down to lasting darkness.

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दासपत्नीरहिगोपा अतिष्ठन् निरुद्धा आपः पणिनेव गावः ।
अपां बिलमपिहितं यदासीद् वृत्रं जघन्वाँ अप तद् ववार ॥११॥

अश्व्यो वारो अभवस्तदिन्द्र सृके यत् त्वा प्रत्यहन् देव एकः ।
अजयो गा अजयः शूर सोममवासृजः सर्तवे सप्त सिन्धून् ॥१२॥

नास्मै विद्युन्न तन्यतुः सिषेध न यां मिहमकिरद् ध्रादुनिं च ।
इन्द्रश्च यद् युयुधाते अहिश्चोतापरीभ्यो मघवा वि जिग्ये ॥१३॥

अहेर्यातारं कमपश्य इन्द्र हृदि यत् ते जघ्नुषो भीरगच्छत् ।
नव च यन् नवतिं च स्रवन्तीः श्येनो न भीतो अतरो रजांसि ॥१४॥

इन्द्रो यातोऽवसितस्य राजा शमस्य च शृङ्गिणो वज्रबाहुः ।
सेदु राजा क्षयति चर्षणीनामरान्न नेमिः परि ता बभूव ॥१५॥

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11. Enclosed by demons, guarded by a serpent,
The waters stood like cows by Paṇi captured.
The waters' orifice that was obstructed,
When Vṛtra he had smitten, Indra opened.

12. A horse's tail thou didst become, O Indra,
When, on his spear impaled, as god unaided,
The cows, O hero, thou didst win and Soma,
And free the seven streams to flow in torrents.

13. Him lightning then availed not, nor thunder,
Nor mist, nor hailstorm which around he scattered:
When Indra and the serpent fought in battle,
The bounteous god gained victory for ever.

14. Whom saw'st thou as avenger of the serpent,
As terror seized thy heart when thou hadst slain him,
And thou didst cross the nine and ninety rivers
And air's broad spaces, like a hawk affrighted?

15. Indra is king of all that's fixed and moving,
Of tame and horned beasts, the thunder-wielder,
He truly rules, as king of busy mortals;
Then he encompasses as spokes the felly.

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विश्वेदेवाः-सूक्त (ऋ० १।८९)

१-१० गोतमो राहूगणः । विश्वेदेवाः । १-५, ७ जगतीः
६ विराट्-स्थाना, ८-१० त्रिष्टुप् ।

आ नो भद्राः क्रतवो यन्तु विश्वतोऽदब्धासो अपरीतास उद्भिदः ।
देवा नो यथा सदमिद् वृधे असन्नप्रायुवो रक्षितारो दिवेदिवे ॥१॥

देवानां भद्रा सुमतिर्ऋजूयतां देवानां रातिरभि नो नि वर्तताम् ।
देवानां सख्यमुप सेदिमा वयं देवा न आयुः प्र तिरन्तु जीवसे ॥२॥

तान् पूर्वया निविदा हूमहे वयं भगं मित्रमदितिं दक्षमस्त्रिधम् ।
अर्यमणं वरुणं सोममश्विना सरस्वती नः सुभगा मयस्करत् ॥३॥

तन्नो वातो मयोभु वातु भेषजं तन्माता पृथिवी तत् पिता द्यौः ।
तद् ग्रावाणः सोमसुतो मयोभुवस्तदश्विना शृणुतं धिष्ण्या युवम् ॥४॥

तमीशानं जगतः तस्थुषस्पतिं धियंजिन्वमवसे हूमहे वयम् ।
पूषा नो यथा वेदसामसद् वृधे रक्षिता पायुरदब्धः स्वस्तये ॥५॥

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VIŚVEDEVĀḤ-SŪKTA (1.89)

May powers auspicious come to us from every side, never deceived, unhindered and victorious,

That the Gods ever may be with us for our gain, our guardians day by day unceasing in their care.

2. May the auspicious favour of the Gods be ours, on us descend the bounty of the righteous Gods.

The friendship of the Gods have we devoutly sought : so may the Gods extend our life that we may live.

3. We call them hither with a hymn of olden time, Bhaga, the friendly Daksha, Mitra and Aditi,

Aryaman, Varuṇa, Soma, the Aśvins. May Sarasvatī, auspicious, grant felicity.

4. May the Wind waft to us that pleasant medicine, may Earth our Mother give it, and our Father Heaven, And the joy-giving stones that press the Soma's juice. Aśvins, may ye, for whom our spirits long, hear this.

5. Him we invoke for aid who reigns supreme, the Lord of all that stands or moves, inspirer of the soul,

That Pūshan may promote the increase of our wealth, our keeper and our guard infallible for our good.

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स्वस्ति न इन्द्रो वृद्धश्रवाः स्वस्ति नः पूषा विश्ववेदाः ।
स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः स्वस्ति नो बृहस्पतिर्दधातु ॥६॥

पृषदश्वा मरुतः पृश्निमातरः शुभंयावानो विदथेषु जग्मयः ।
अग्निजिह्वा मनवः सूरचक्षसो विश्वे नो देवा अवसा गमन्निह ॥७॥

भद्रं कर्णेभिः शृणुयाम देवा भद्रं पश्येमाक्षभिर्यजत्राः ।
स्थिरैरङ्गैस्तुष्टुवांसस्तनूभिर्व्यशेम देवहितं यदायुः ॥८॥

शतमिन्नु शरदो अन्ति देवा यत्रा नश्चक्रा जरसं तनूनाम् ।
पुत्रासो यत्र पितरो भवन्ति मा नो मध्या रीरिषतायुर्गन्तोः ॥९॥

अदितिर्द्यौरदितिरन्तरिक्षमदितिर्माता स पिता स पुत्रः ।
विश्वे देवा अदितिः पञ्च जना अदितिर्जातमदितिर्जनित्वम् ॥१०॥

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6. Illustrious far and wide, may Indra prosper us: may Pūshan prosper us, the Master of all wealth.
May Tārkshya with uninjured fellies prosper us: Bṛihaspati vouchsafe to us prosperity.

7. The Maruts, Sons of Pṛiśni, borne by spotted steeds, moving in glory, oft visiting holy rites,
Sages whose tongue is Agni, brilliant as the Sun, hither let all the Gods for our protection come.

8. Gods, may we with our ears listen to what is good, and with our eyes see what is good, ye Holy Ones.
With limbs and bodies firm may we extolling you attain the term of life appointed by the Gods.

9. A hundred autumns stand before us, O ye Gods, within whose space ye bring our bodies to decay;
Within whose space our sons become fathers in turn. Break ye not in the midst of our course of fleeting life.

10. Aditi is the heaven, Aditi is mid-air, Aditi is the Mother and the Sire and Son.
Aditi is all Gods, Aditi five-classed men, Aditi all that hath been born and shall be born.

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उषः सूक्त (ऋ० १।९२)

१-१८ गोतमो राहूगणः । १-१५ उषाः, १६-१८ अश्विनौ ।
१-४ जगती; ५-१२ त्रिष्टुप्; १३-१८ उष्णिक् ।

एता उ त्या उषसः केतुमक्रत पूर्वे अर्धे रजसो भानुमञ्जते ।
निष्कृण्वाना आयुधानीव धृष्णवः प्रति गावोऽरुषीर्यन्ति मातरः ॥१॥

उदपप्तन्नरुणा भानवो वृथा स्वायुजो अरुषीर्गा अयुक्षत ।
अक्रन्नुषासो वयुनानि पूर्वथा रुशन्तं भानुमरुषीरशिश्रयुः ॥२॥

अर्चन्ति नारीरपसो न विष्टिभिः समानेन योजनेना परावतः ।
इषं वहन्तीः सुकृते सुदानवे विश्वेदह यजमानाय सुन्वते ॥३॥

अधि पेशांसि वपते नृतूरिवापोर्णुते वक्ष उस्रेव बर्जहम् ।
ज्योतिर्विश्वस्मै भुवनाय कृण्वती गावो न व्रजं व्युषा आवर्तमः ॥४॥

प्रत्यर्ची रुशदस्या अदर्शि वि तिष्ठते बाधते कृष्णमभ्वम् ।
स्वरुं न पेशो विदथेष्वञ्जञ्चित्रं दिवो दुहिता भानुमश्रेत् ॥५॥

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USHAS (1. 92)

1. These Dawns have raised their banner; in the eastern half of the mid-air they spread abroad their shining light. Like heroes who prepare their weapons for the war, onward they come bright red in hue, the Mother Cows.

2. Readily have the purple beams of light shot up, the Red Cows have they harnessed, easy to be yoked. The Dawns have brought distinct perception as before: red-hued they have attained their fulgent brilliancy.

3. They sing their song like women active in their tasks, along their common path hither from far away. Bringing refreshment to the liberal devotee, yea, all things to the worshipper who pours the juice.

4. She throws gay garments round her like a dancing girl ;
   E'en as a cow her udder, she displays her breast.
   Creating light for all the world, Dawn has unbarred
   The gates of darkness as when cows break from their stall.

5. Her radiant shimmer has appeared before us ;
   It spreads, and drives away the swarthy monster.
   As one anoints the post at sacrifices,
   The daughter of the sky extends her lustre.

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अतारिष्म तमसस्पारमस्योषा उच्छन्ती वयुना कृणोति ।
श्रिये छन्दो न स्मयते विभाती सुप्रतीका सौमनसायाजीगः ॥६॥

भास्वती नेत्री सूनृतानां दिवः स्तवे दुहिता गोतमेभिः ।
प्रजावतो नृवतो अश्वबुध्यानुषो गोअग्राँ उप मासि वाजान् ॥७॥

उषस्तमश्यां यशसं सुवीरं दासप्रवर्गं रयिमश्वबुध्यम् ।
सुदंससा श्रवसा या विभासि वाजप्रसूता सुभगे बृहन्तम् ॥८॥

विश्वानि देवी भुवनाभिचक्ष्या प्रतीची चक्षुरुर्विया वि भाति ।
विश्वं जीवं चरसे बोधयन्ती विश्वस्य वाचमविदन्मनायोः ॥९॥

पुनःपुनर्जायमाना पुराणी समानं वर्णमभि शुम्भमाना ।
श्वघ्नीव कृत्नुर्विज आमिनाना मर्तस्य देवी जरयन्त्यायुः ॥१०॥

व्यूर्ण्वती दिवो अन्ताँ अबोध्यप स्वसारं सनुतर्युयोति ।
प्रमिनती मनुष्या युगानि योषा जारस्य चक्षसा वि भाति ॥११॥

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6. We have crossed to the farther shore of darkness:
Dawn shining forth, her webs of light is weaving.
She smiles for glory, radiant, like a lover.
To show good will she, fair of face, has wakened.

7. The radiant leader of rich gifts, the daughter of
Heaven by the Gotamas is lauded.
Mete out to us, Dawn, largesses: offspring,
Brave men, conspicuous wealth in cows and horses.

8. May I attain that wealth renowned and ample,
With many heroes, troops of friends, and horses,
O Dawn, that shinest forth with wondrous glory,
Urged on by mighty strength, auspicious lady.

9. Looking on all created things the goddess
Shines far and wide, facing the eye of Sūrya.
Awakening every living soul to motion,
She has aroused the voice of every thinker.

10. Born newly again and again though ancient,
Herself adorning with the selfsame colour,
The goddess wears away the life of mortals,
Like stakes diminished by a skilful gambler.

11. The ends of heaven disclosing, she awakens;
To distance far she banishes her sister.
Diminishing the years of life, the maiden
Flushes afar with the light of her lover.

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पशून्न चित्रा सुभगा प्रथाना सिन्धुर्न क्षोद उर्विया व्यश्वैत् ।
अमिनती दैव्यानि व्रतानि सूर्यस्य चेति रश्मिभिर्दृशाना ॥१२॥

उषस्तच्चित्रमा भरास्मभ्यं वाजिनीवति ।
येन तोकं च तनयं च धामहे ॥१३॥

उषो अद्येह गोमत्यश्वावति विभावरी ।
रेवदस्मे व्युच्छ सूनृतावति ॥१४॥

युक्ष्वा हि वाजिनीवत्यश्वाँ अद्यारुणाँ उषः ।
अथा नो विश्वा सौभगान्या वह ॥१५॥

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12. Gracious and bright, spreading her rays like cattle,
As a river its flood, afar she glimmers.
Infringing not the gods' unchanging statutes,
She flushes radiant with the beams of Sūrya.

13. O Dawn, bring us that brilliant wealth,
O thou that bearest rich rewards,
Whereby both sons and grandsons we may well maintain.

14. Refulgent Dawn, to-day and here,
Thou that art rich in kine and steeds,
Shine forth on us abundant wealth, goddess benign.

15. Yoke, Dawn, to-day thy ruddy steeds,
O thou that bearest rich rewards:
Then on thy car to us all fortune's gifts convey.

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उषः सूक्त (ऋ० १।११३)

१-२० कुत्स आङ्गिरसः। १ उषाः (उत्तरार्धस्य) रात्रिश्च;
२-२० उषाः। त्रिष्टुप्।

इदं श्रेष्ठं ज्योतिषां ज्योतिरागाच्चित्रः प्रकेतो अजनिष्ट विभ्वा।
यथा प्रसूता सवितुः सवायँ एवा रात्र्युषसे योनिमारैक् ॥१॥

रुशद्वत्सा रुशती श्वेत्यागादारैगु कृष्णा सदनान्यस्याः।
समानबन्धू अमृते अनूची द्यावा वर्णं चरत आमिनाने ॥२॥

समानो अध्वा स्वस्रोरनन्तस्तमन्यान्या चरतो देवशिष्टे।
न मेथेते न तस्थतुः सुमेके नक्तोषासा समनसा विरूपे ॥३॥

भास्वती नेत्री सूनृतानामचेति चित्रा वि दुरो न आवः।
प्रार्प्या जगद्व्यु नो रायो अख्यदुषा अजीगर्भुवनानि विश्वा ॥४॥

जिह्मश्ये चरितवे मघोन्याभोगय इष्टये राय उ त्वम्।
दभ्रं पश्यद्भ्य उर्विया विचक्ष उषा अजीगर्भुवनानि विश्वा ॥५॥

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USHAS SŪKTA (*I, 113*)

1. This light has come, of all the lights the fairest:
The brilliant brightness has been born effulgent.
Urged onward for god Savitar's uprising,
Night now has yielded up her place to morning.

2. Bringing a radiant calf she comes resplendent:
To her the Black one has given up her mansions.
Akin, immortal, following each the other,
Morning and Night clash not, nor do they tarry.

3. The sister's pathway is the same, unending:
Taught by the gods alternately they tread it.
Fair-shaped, of form diverse, yet single-minded,
Morning and Night clash not, nor do they tarry.

4. Bright leader of glad sounds she shines effulgent:
Widely she has unclosed for us her portals.
Pervading all the world she shows us riches:
Dawn has awakened every living creature.

5. Men lying on the ground she wakes to action:
Some rise to seek enjoyment of great riches,
Some, seeing little, to behold the distant:
Dawn has awakened every living creature.

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क्षत्राय त्वं श्रवसे त्वं महीया इष्टये त्वमर्थमिव त्वमित्यै ।
विसदृशा जीविताभिप्रचक्ष उषा अजीगर्भुवनानि विश्वा ॥६॥

एषा दिवो दुहिता प्रत्यदर्शि व्युच्छन्ती युवतिः शुक्रवासाः ।
विश्वस्येशाना पार्थिवस्य वस्व उषो अद्येह सुभगे व्युच्छ ॥७॥

परायतीनामन्वेति पाथ आयतीनां प्रथमा शश्वतीनाम् ।
व्युच्छन्ती जीवमुदीरयन्त्युषा मृतं कं चन बोधयन्ती ॥८॥

उषो यदग्निं समिधे चकर्थ वि यदावश्चक्षसा सूर्यस्य ।
यन्मानुषान्यक्ष्यमाणाँ अजीगस्तद्देवेषु चकृषे भद्रमप्नः ॥९॥

कियात्या यत्समया भवाति या व्यूषुर्याश्च नूनं व्युच्छान् ।
अनु पूर्वाः कृपते वावशाना प्रदीध्याना जोषमन्याभिरेति ॥१०॥

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6. One for dominion, and for fame another;
Another is aroused for winning greatness;
Another seeks the goal of varied nurture:
Dawn has awakened every living creature.

7. Daughter of Heaven, she has appeared before us,
A maiden shining in resplendent raiment.
Thou sovereign lady of all earthly treasure,
Auspicious Dawn, shine here to-day upon us.

8. The path of those that have gone by she follows,
The first of endless dawns to come hereafter.
The living at her rising she arouses;
The dead she never wakens from their slumber.

9. O Dawn, since thou hast made them kindle Agni,
Since thou hast shone forth with the light of Sūrya,
Since thou the sacrificer hast awakened:
Thou hast performed among the gods good service.

10. How distant is the time when she comes midway
Between the past and those to shine in future?
The earlier dawns right willingly she follows.
Expected, she fulfils the later's wishes.

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ईयुष्टे ये पूर्वतरामपश्यन् व्युच्छन्तीमुषसं मर्त्यासः ।
अस्माभिरू नु प्रतिचक्ष्याभूदो ते यन्ति ये अपरीसु पश्यान् ॥११॥

यावयद्द्वेषा ऋतपा ऋतेजाः सुम्नावरी सूनृता ईरयन्ती ।
सुमङ्गलीर्बिभ्रती देववीतिमिहाद्योषः श्रेष्ठतमा व्युच्छ ॥१२॥

शश्वत् पुरोषा व्युवास देव्यथो अद्येदं व्यावो मघोनी ।
अथो व्युच्छादुत्तराँ अनु द्यूनजरामृता चरति स्वधाभिः ॥१३॥

व्यञ्जिभिर्दिव आतास्वद्यौदप कृष्णां निर्णिजं देव्यावः ।
प्रबोधयन्त्यरुणेभिरश्वैरोषा याति सुयुजा रथेन ॥१४॥

आवहन्ती पोष्या वार्याणि चित्रं केतुं कृणुते चेकिताना ।
ईयुषीणामुपमा शश्वतीनां विभातीनां प्रथमोषा व्यश्वैत् ॥१५॥

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11. Gone are those mortals who in former ages
Beheld the flushing of the early morning;
We living men now look upon her shining:
Those will be born who shall hereafter see her.

12. Dispelling foes, observer of world-order,
Born in due season, given of enjoyment,
Wafting oblations, bringing wealth and fortune,
Shine brightly here to-day, O Dawn, upon us.

13. The goddess Dawn has flushed in former ages,
And here to-day the bounteous maiden flushes:
So also may she flush in days hereafter.
With powers her own she fares, immortal, ageless.

14. In the sky's framework she has gleamed with brightness;
The goddess has cast off the robe of darkness.
Rousing the world from sleep, with ruddy horses,
Dawn in her well-yoked chariot is arriving.

15. She brings upon it many bounteous blessings;
Brightly she shines and spreads her brilliant lustre.
Last of innumerable morns departed,
First of bright morns to come, has Dawn arisen.

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उदीर्ध्वं जीवो असुर्न आगादप प्रागात्तम आ ज्योतिरेति ।
आरैक् पन्थां यातवे सूर्यायागन्म यत्र प्रतिरन्त आयुः ॥१६॥

स्यूमना वाच उदियर्ति वह्निः स्तवानो रेभ उषसो विभातीः ।
अद्या तदुच्छ गृणते मघोन्यस्मे आयुर्नि दिदीहि प्रजावत् ॥१७॥

या गोमतीरुषसः सर्ववीरा व्युच्छन्ति दाशुषे मर्त्याय ।
वायोरिव सूनृतानामुदर्के ता अश्वदा अश्नवत् सोमसुत्वा ॥१८॥

माता देवानामदितेरनीकं यज्ञस्य केतुर्बृहती वि भाहि ।
प्रशस्तिकृद् ब्रह्मणे नो व्युच्छा नो जने जनय विश्ववारे ॥१९॥

यच्चित्रमप्न उषसो वहन्तीजानाय शशमानाय भद्रम् ।
तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः ॥२०॥

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16. Arise! The vital breath again has reached us:
Darkness has gone away and light is coming.
She leaves a pathway for the sun to travel:
We have arrived where men prolong existence.

17. The singer lauding the refulgent mornings,
Like charioteer with reins, sends forth his message:
To-day this grant thy praiser, bounteous goddess:
Life rich in offspring shine thou down upon us.

18. The dawns that shine forth for the pious mortal,
Bestowing kine and steeds and many heroes:
May these be gained by zealous Soma-pressers,
When joyous songs break forth like gusty breezes.

19. Mother of gods and Aditi's effulgence,
Banner of sacrifice, shine forth exalted.
Shine forth and look upon our prayer with favour:
Bounteous, cause fruitfulness among the people.

20. What brilliant wealth the dawns convey, auspicious,
To bless the zealous offerer of worship,
All that may Varuṇa and Mitra grant us,
And Aditi and Sindhu, Earth and Heaven.

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विष्णु-सूक्त (ऋ० १।१५४)

१-६ दीर्घतमा औचथ्यः । विष्णुः । त्रिष्टुप् ।

विष्णोर्नु कं वीर्याणि प्र वोचं यः पार्थिवानि विममे रजांसि ।
यो अस्कभायदुत्तरं सधस्थं विचक्रमाणस्त्रेधोरुगायः ॥१॥

प्र तद् विष्णुः स्तवते वीर्येण मृगो न भीमः कुचरो गिरिष्ठाः ।
यस्योरुषु त्रिषु विक्रमणेष्वधिक्षियन्ति भुवनानि विश्वा ॥२॥

प्र विष्णवे शूषमेतु मन्म गिरिक्षित उरुगायाय वृष्णे ।
य इदं दीर्घं प्रयतं सधस्थमेको विममे त्रिभिरित् पदेभिः ॥३॥

यस्य त्री पूर्णा मधुना पदान्यक्षीयमाणा स्वधया मदन्ति ।
य उ त्रिधातु पृथिवीमुत द्यामेको दाधार भुवनानि विश्वा ॥४॥

तदस्य प्रियमभि पाथो अश्यां नरो यत्र देवयवो मदन्ति ।
उरुक्रमस्य स हि बन्धुरित्था विष्णोः पदे परमे मध्व उत्सः ॥५॥

ता वां वास्तून्युश्मसि गमध्यै यत्र गावो भूरिशृङ्गा अयासः ।
अत्राह तदुरुगायस्य वृष्णः परमं पदमव भाति भूरि ॥६॥

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VISHṆU SŪKTA (*I, 154*)

1. I will proclaim the mighty deeds of Vishṇu,
Of him who measured out the earthly spaces ;
Who, firmly propping up the higher station,
Strode out in triple regions, widely pacing.

2. Because of this his mighty deed is Vishṇu
Lauded, like some fierce beast that is much dreaded,
That wanders as it lists, that haunts the mountains :
He in whose three wide strides abide all creatures.

3. Let my inspiring hymn go forth to Vishṇu,
The mountain-dwelling bull, the widely pacing,
Him who has measured out with but three footsteps,
Alone, this long and far-extended station ;

4. Him whose three footsteps filled with mead, unfailing,
Revel in blissful joy ; who has supported
Alone the universe in three divisions :
The earth and sky and all created beings.

5. I would attain to that his dear dominion
Where men devoted to the gods do revel.
In the wide-striding Vishṇu's highest footstep
There is a spring of mead : such is our kinship.

6. We long to go to those your dwelling-places
Where are the kine with many horns, the nimble :
For thence, indeed, the highest step of Vishṇu,
Wide-pacing bull, shines brightly down upon us.

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द्यावापृथिवी-सूक्त (ऋ० १ । १८५)

कतरा पूर्वा कतरापरायोः कथा जाते कवयः को वि वेद ।
विश्वं त्मना बिभृतो यद्ध नाम वि वर्तेते अहनी चक्रियेव ॥१॥

भूरिं द्वे अचरन्ती चरन्तं पद्वन्तं गर्भमपदी दधाते ।
नित्यं न सूनुं पित्रोरुपस्थे द्यावा रक्षतं पृथिवी नो अभ्वात् ॥२॥

अनेहो दात्रमदितेरनर्वं हुवे स्वर्वदवधं नमस्वत् ।
तद् रोदसी जनयतं जरित्रे द्यावा रक्षतं पृथिवी नो अभ्वात् ॥३॥

अतप्यमाने अवसावन्ती अनु ष्याम रोदसी देवपुत्रे ।
उभे देवानामुभयेभिरह्नां द्यावा रक्षतं पृथिवी नो अभ्वात् ॥४॥

संगच्छमाने युवती समन्ते स्वसारा जामी पित्रोरुपस्थे ।
अभिजिघ्रन्ती भुवनस्य नाभिं द्यावा रक्षतं पृथिवी नो अभ्वात् ॥५॥

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HEAVEN AND EARTH (I, 185)

1. Which of the two is earlier, which the later ?
How were they born, ye sages, who discerns it ?
They by themselves support all things existing.
As with a wheel the day and night roll onward.

2. The two support, though moving not and footless,
Abundant offspring having feet and moving.
O Heaven and Earth, from dreadful darkness save us,
Like your own son held in his parent's bosom.

3. I crave of Aditi, the gift, the matchless,
Beneficent, illustrious, and honoured :
O ye two worlds, procure that for the singer.
O Heaven and Earth, from dreadful darkness save us.

4. May we be near to both the worlds who suffer
No care, parents of gods, who aid with favour.
Both are divine, with days and nights alternate.
O Heaven and Earth, from dreadful darkness save us.

5. Maidens uniting, with adjoining limits,
Twin sisters, resting in their parents' bosom,
They kiss, combined, the universe's centre.
O Heaven and Earth, from dreadful darkness save us.

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उर्वी सद्मनी बृहती ऋतेन हुवे देवानामवसा जनित्री ।
दधाते ये अमृतं सुप्रतीके द्यावा रक्षतं पृथिवी नो अभ्वात् ॥६॥

उर्वी पृथ्वी बहुले दूरेअन्ते उपब्रुवे नमसा यज्ञे अस्मिन् ।
दधाते ये सुभगे सुप्रतूर्ती द्यावा रक्षतं पृथिवी नो अभ्वात् ॥७॥

देवान् वा यच्चकृमा कच्चिदागः सखायं वा सदमिज्जास्पतिं वा ।
इयं धीर्भूया अवयानमेषां द्यावा रक्षतं पृथिवी नो अभ्वात् ॥८॥

उभा शंसा नर्या मामविष्टामुभे मामूती अवसा सचेताम् ।
भूरि चिदर्यः सुदास्तरायेषा मदन्त इषयेम देवाः ॥९॥

ऋतं दिवे तदवोचं पृथिव्या अभिश्रावाय प्रथमं सुमेधाः ।
पातामवद्याद् दुरितादभीके पिता माता च रक्षतामवोभिः ॥१०॥

इदं द्यावापृथिवी सत्यमस्तु पितर्मातर्यदिहोपब्रुवे वाम् ।
भूतं देवानामवमे अवोभिर्विद्यामेषं वृजनं जीरदानुम् ॥११॥

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6. Devoutly I the two seats wide and lofty,
The parents of the gods, invoke with fervour,
Who, fair of aspect, grant us life immortal.
O Heaven and Earth, from dreadful darkness save us.

7. Them wide and broad and great, whose bounds are distant,
Who, beautiful and fain to help, grant blessings:
I at this sacrifice invoke with homage.
O Heaven and Earth, from dreadful darkness save us.

8. If ever we have any sin committed
Against the gods, or friend, or house's chieftain,
Of that may this our hymn be expiation.
O Heaven and Earth, from dreadful darkness save us.

9. May both, as objects of men's praises, bless me;
May both attend me with their help and favour.
Give much to men more liberal than the godless.
We would be strong, ye gods, enjoying nurture.

10. This truth have I now uttered first with wisdom
To Heaven and Earth that every one may hear it.
Protect me from disgrace and peril; guard me
As Father and as Mother with your succour.

11. May this my prayer come true, O Earth and Heaven,
With which I here address you, Father, Mother.
Be nearest of the gods to us with favours:
May we find food and home with flowing waters.

———

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इन्द्र-सूक्त (ऋ० २। १२)

१–१५ गृत्समद (आङ्गिरसः शौनहोत्रः पश्चाद्) भार्गवः शौनकः। इन्द्रः। त्रिष्टुप्।

यो जात एव प्रथमो मनस्वान् देवो देवान् क्रतुना पर्यभूषत्।
यस्य शुष्माद् रोदसी अभ्यसेतां नृम्णस्य मह्ना स जनास इन्द्रः ॥१॥

यः पृथिवीं व्यथमानामदृंहद् यः पर्वतान् प्रकुपिताँ अरम्णात्।
यो अन्तरिक्षं विममे वरीयो यो द्यामस्तभ्नात् स जनास इन्द्रः ॥२॥

यो हत्वाहिमरिणात् सप्त सिन्धून् यो गा उदाजदपधा वलस्य।
यो अश्मनोरन्तरग्निं जजान संवृक् समत्सु स जनास इन्द्रः ॥३॥

येनेमा विश्वा च्यवना कृतानि यो दासं वर्णमधरं गुहाकः।
श्वघ्नीव यो जिगीवाँ लक्षमाददर्यः पुष्टानि स जनास इन्द्रः ॥४॥

यं स्मा पृच्छन्ति कुह सेति घोरमुतेमाहुर्नैषो अस्तीत्येनम्।
सो अर्यः पुष्टीर्विज इवा मिनाति श्रदस्मै धत्त स जनास इन्द्रः ॥५॥

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INDRA (RV. 2. 12)

1. He who just born as chief god full of spirit
Went far beyond the other gods in wisdom :
Before whose majesty and mighty manhood
The two worlds trembled : he, O men, is Indra.

2. Who made the widespread earth when quaking steadfast,
Who set at rest the agitated mountains,
Who measured out air's middle space more widely,
Who gave the sky support : he, men, is Indra.

3. Who slew the serpent, freed the seven rivers,
Who drove the cattle out from Vala's cavern,
Who fire between two rocks has generated,
A conqueror in fights : he, men, is Indra.

4. He who has made all earthly things unstable,
Who humbled and dispersed the Dāsa colour,
Who, as the player's stake the winning gambler,
The foeman's fortune gainst he, men, is Indra.

5. Of whom, the terrible, they ask, "Where is he ?"
Of him, indeed, they also say, "He is not".
The foemen's wealth, like players' stakes, he lessens.
Believe in him : for he, O men, is Indra.

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यो रध्रस्य चोदिता यः कृशस्य यो ब्रह्मणो नाधमानस्य कीरेः ।
युक्तग्राव्णो योऽविता सुशिप्रः सुतसोमस्य स जनास इन्द्रः ॥६॥

यस्याश्वासः प्रदिशि यस्य गावो यस्य ग्रामा यस्य विश्वे रथासः ।
यः सूर्यं य उषसं जजान यो अपां नेता स जनास इन्द्रः ॥७॥

यं क्रन्दसी संयती विह्वयेते परेऽवर उभया अमित्राः ।
समानं चिद् रथमातस्थिवांसा नाना हवेते स जनास इन्द्रः ॥८॥

यस्मान्न ऋते विजयन्ते जनासो यं युध्यमाना अवसे हवन्ते ।
यो विश्वस्य प्रतिमानं बभूव यो अच्युतच्युत् स जनास इन्द्रः ॥९॥

यः शश्वतो मह्येनो दधानानमन्यमानाञ्छर्वा जघान ।
यः शर्धते नानुददाति शृध्यां यो दस्योर्हन्ता स जनास इन्द्रः ॥१०॥

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6. He furthers worshippers, both rich and needy.
And priests that supplicate his aid and praise him.
Who, fair-lipped, helps the man that presses Soma,
That sets the stones at work: he, men, is Indra.

7. In whose control are horses and all chariots,
In whose control are villages and cattle;
He who has generated sun and morning,
Who leads the waters: he, O men, is Indra.

8. Whom two contending armies view in calling,
On both sides foes, the farther and the nearer;
Two fighters mounted on the self-same chariot
Invoke him variously: he, men, is Indra.

9. Without whose aid men conquer not in battle,
Whom fighting ever they invoke for succour,
Who shows himself a match for every foeman,
Who moves what is unmoved: he, men, is Indra.

10. Who with his arrow slays the unexpecting
Unnumbered crew of gravely guilty sinners;
Who yields not to the boasting foe in boldness,
Who slays the demons: he, O men, is Indra.

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यः शम्बरं पर्वतेषु क्षियन्तं चत्वारिंश्यां शरद्यन्वविन्दत् ।
ओजायमानं यो अहिं जघान दानुं शयानं स जनास इन्द्रः ॥११॥

यः सप्तरश्मिर्वृषभस्तुविष्मानवासृजत् सर्तवे सप्त सिन्धून् ।
यो रौहिणमस्फुरद् वज्रबाहुर्द्यामारोहन्तं स जनास इन्द्रः ॥१२॥

द्यावा चिदस्मै पृथिवी नमेते शुष्माच्चिदस्य पर्वता भयन्ते ।
यः सोमपा निचितो वज्रबाहुर्यो वज्रहस्तः स जनास इन्द्रः ॥१३॥

यः सुन्वन्तमवति यः पचन्तं यः शंसन्तं यः शशमानमूती ।
यस्य ब्रह्म वर्धनं यस्य सोमो यस्येदं राधः स जनास इन्द्रः ॥१४॥

यः सुन्वते पचते दुध्र आ चिद् वाजं दर्दर्षि स किलासि सत्यः ।
वयं त इन्द्र विश्वह प्रियासः सुवीरासो विदथमा वदेम ॥१५॥

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11. He who detected in the fortieth autumn
Śambara dwelling far among the mountains;
Who slew the serpent that put forth his vigour,
The demon as he lay: he, men, is Indra.

12. Who with his seven rays, the bull, the mighty,
Let loose the seven streams to flow in torrents;
Who, bolt in arm, spurned Rauhiṇa, the demon,
On scaling heaven bent: he, men, is Indra.

13. Both Heaven and Earth, themselves, bow down before him:
Before his might the very mountains tremble,
Who, famed as Soma-drinker, armed with lightning,
Is wielder of the bolt: he, men, is Indra.

14. Who with his aid helps him that presses Soma,
That bakes and lauds and ever sacrifices;
Whom swelling prayer, whom Soma pressings strenthen,
And now this offering: he, O men, is Indra.

15. Who, fierce, on him that bakes and him that presses
Bestowest booty: thou, indeed, art trusted.
May, we, for ever dear to thee, O Indra,
Endowed with hero sons address the synod.

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रुद्र-सूक्त (ऋ० २।३३)।

१५ गृत्समदः (आङ्गिरसः शौनहोत्रः पश्चाद्) भार्गवः शौनकः। रुद्रः। त्रिष्टुप्।

आ ते पितर्मरुतां सुम्नमेतु मा नः सूर्यस्य संदृशो युयोथाः।
अभि नो वीरो अर्वति क्षमेत प्र जायेमहि रुद्र प्रजाभिः ॥१॥

त्वादत्तेभी रुद्र शंतमेभिः शतं हिमा अशीय भेषजेभिः।
व्यस्मद् द्वेषो वितरं व्यंहो व्यमीवाश्चातयस्वा विषूचीः ॥२॥

श्रेष्ठो जातस्य रुद्र श्रियासि तवस्तमस्तवसां वज्रबाहो।
पर्षि णः पारमंहसः स्वस्ति विश्वा अभीती रपसो युयोधि ॥३॥

मा त्वा रुद्र चुक्रुधामा नमोभिर्मा दुष्टुती वृषभ मा सहूती।
उन्नो वीराँ अर्पय भेषजेभिर्भिषक्तमं त्वा भिषजां शृणोमि ॥४॥

हवीमभिर्हवते यो हविर्भिरव स्तोमेभी रुद्रं दिषीय।
ऋदूदरः सुहवो मा नो अस्यै बभ्रुः सुशिप्रो रीरधन्मनायै ॥५॥

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RUDRA (II, 33)

1. Let thy goodwill, O Father of the Maruts,
Light on us: part us not from Sūrya's vision.
In mercy may the hero spare our horses:
May we, O Rudra, have abundant offspring.

2. By thy most wholesome remedies, O Rudra,
Thy gifts, I would attain a hundred autumns.
Drive far away from us distress and hatred,
Drive far away, wide-scattered, all diseases.

3. Of what is born thou art the chief in glory,
Armed with the thunder, mightiest of the mighty.
Transport us to the farther shore of trouble
In safety; frustrate all attacks of mischief.

4. May we not anger thee with homage, Rudra,
Nor with all-praises, nor joint invocation.
Raise up, O Bull, with remedies our heroes:
I hear of thee as best of all physicians.

5. With invocations and oblations summoned
Rudra I would appease with my laudations:
May he, soft-hearted, easily appealed to,
Brown-hued, fair-lipped, not to his wrath subject us.

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उन्मा ममन्द वृषभो मरुत्वान् त्वक्षीयसा वयसा नाधमानम् ।
घृणीव च्छायामरपा अशीयाऽऽविवासेयं रुद्रस्य सुम्नम् ॥६॥

क्व स्य ते रुद्र मृळयाकुर्हस्तो यो अस्ति भेषजो जलाषः ।
अपभर्ता रपसो दैव्यस्याभी नु मा वृषभ चक्षमीथाः ॥७॥

प्र बभ्रवे वृषभाय श्वितीचे महो महीं सुष्टुतिमीरयामि ।
नमस्या कल्मलीकिनं नमोभिर्गृणीमसि त्वेषं रुद्रस्य नाम ॥८॥

स्थिरेभिरङ्गैः पुरुरूप उग्रो बभ्रुः शुक्रेभिः पिपिशे हिरण्यैः ।
ईशानादस्य भुवनस्य भूरेर्न वा उ योषद् रुद्रादसुर्यम् ॥९॥

अर्हन् बिभर्षि सायकानि धन्वार्हन् निष्कं यजतं विश्वरूपम् ।
अर्हन्निदं दयसे विश्वमभ्वं न वा ओजीयो रुद्र त्वदस्ति ॥१०॥

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6. The bull, escorted by the Maruts, gladdens
Me who invokes, with his most forceful vigour.
I, sound, would reach, as in the heat, a shelter:
Rudra's good will I would desire to capture.

7. Where is that gracious hand of thine, O Rudra,
That is so full of remedies and coolness ?
As the remover of all god-sent damage,
Do thou, O Bull, now show compassion towards me.

8. Forth for the brown and whitish bull I utter
A mighty penegyric of the mighty.
I will adore the radiant god with homage.
We praise the terrifying name of Rudra.

9. He, mighty, brown-hued, multiform, has decked out
His stalwart limbs with jewels bright and golden,
From Rudra, this great universes' ruler.
Let not be severed his divine dominion.

10. Worthy, thou carriest thy bow and arrows,
Worthy, thine honoured and all-hued necklace,
Worthy, thou weldest all this mighty power.
Naught that exists is mightier than thou art.

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स्तुहि श्रुतं गर्तसदं युवानं मृगं न भीममुपहत्नुमुग्रम् ।
मृळा जरित्रे रुद्र स्तवानोऽन्यं ते अस्मन्नि वपन्तु सेनाः ॥११॥

कुमारश्चित् पितरं वन्दमानं प्रति नानाम रुद्रोपयन्तम् ।
भूरेर्दातारं सत्पतिं गृणीषे स्तुतस्त्वं भेषजा रास्यस्मे ॥१२॥

या वो भेषजा मरुतः शुचीनि या शंतमा वृषणो या मयोभु ।
यानि मनुरवृणीता पिता नस्ता शं च योश्च रुद्रस्य वश्मि ॥१३॥

परि णो हेती रुद्रस्य वृज्याः परि त्वेषस्य दुर्मतिर्मही गात् ।
अव स्थिरा मघवद्भ्यस्तनुष्व मीढ्वस्तोकाय तनयाय मृळ ॥१४॥

एवा बभ्रो वृषभ चेकितान यथा देव न हृणीषे न हंसि ।
हवनश्रुन्नो रुद्रेह बोधि बृहद् वदेम विदथे सुवीराः ॥१५॥

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11. Praise him the famed, who sits upon the car-seat
The young, the fierce, like a dread beast, a slayer.
When praised, be gracious, Rudra, to the singer:
Let thy darts pass us and lay low another.

12. I bow down like a son before his father,
Who with good will comes nigh to him, O Rudra.
I praise the true lord, of much wealth the giver:
To us thou grantest remedies when lauded.

13. Those remedies of yours, the pure, O Maruts,
That are most wholesome, mighty ones, and potent,
That Manu chose in ancient days, our Father:
Those I desire, and Rudra's balm and blessing.

14. May Rudra's missile turn aside and pass us,
May the fierce Rudra's great ill-will go by us.
Relax thy rigid bow to save our patrons;
Spare, O thou god of bounty, child and grandchild.

15. So brown-hued, mighty Rudra, widely famous,
Here to our invocations be attentive,
As not, O god, to rise in wrath and slay us.
May we speak loud with heroes in the synod.

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अपां नपात्-सूक्त (ऋ० २ । ३५)

उपेमसृक्षि वाजयुर्वचस्यां चनो दधीत नाद्यो गिरो मे ।
अपां नपादाशुहेमा कुवित् स सुपेशसस्करति जोषिषद्धि ॥१॥

इमं स्वस्मै हृद आ सुतष्टं मन्त्रं वोचेम कुविदस्य वेदत् ।
अपां नपादसुर्यस्य मह्ना विश्वान्यर्यो भुवना जजान ॥२॥

समन्या यन्त्युप यन्त्यन्याः समानमूर्वं नद्यः पृणन्ति ।
तमू शुचिं शुचयो दीदिवांसमपां नपातं परि तस्थुरापः ॥३॥

तमस्मेरा युवतयो युवानं मर्मृज्यमानाः परि यन्त्यापः ।
स शुक्रेभिः शिक्वभी रेवदस्मे दीदायानिध्मो घृतनिर्णिगप्सु ॥४॥

अस्मै तिस्रो अव्यथ्याय नारीर्देवाय देवीर्दिधिषन्त्यन्नम् ।
कृता इवोप हि प्रसर्स्रे अप्सु स पीयूषं धयति पूर्वसूनाम् ॥५॥

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APĀṀ NAPĀT —SON OF WATERS (RV. II. 35)

1. Desiring gain this eloquence I utter:
May the streams' son accept my songs with gladness.
Will he, the Son of Waters, of swift impulse.
Perchance reward them well? he will enjoy them.

2. Now from our hearts we would this hymn well-fashioned.
Address to him: perchance he will regard it.
The noble Son of Waters, by the greatness,
Of rule divine, all creatures has created.

3. Some flow together, some approach the ocean;
The rivers thus fill up the common cistern.
And him the pure, the shining Son of Waters,
The waters pure on all sides have surrounded.

4. The waters, youthful maidens, never smiling,
Making him bright, encompass him the youthful.
He with clear flames, free-handedly upon us ,
Unfed with wood, shines decked with ghee in waters.

5. Three dames divine to him the god, the dauntless,
Wish eagerly to offer food for nurture.
He seems to seek their breasts within the waters:
He drinks the milk of them that first are mothers.

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अश्वस्यात्र जानिमास्य च स्वर्द्रुहो रिषः संपृचः पाहि सूरीन् ।
आमासु पूर्षु परो अप्रमृष्यं नारातयो वि नशन्नानृतानि ॥६॥

स्व आ दमे सुदुघा यस्य धेनुः स्वधां पीपाय सुभ्वन्नमत्ति ।
सो अपां नपादूर्जयन्नप्स्वन्तर्वसुदेयाय विधते वि भाति ॥७॥

यो अप्स्वा शुचिना दैव्येन ऋतावाजस्र उर्विया विभाति ।
वया इदन्या भुवनान्यस्य प्र जायन्ते वीरुधश्च प्रजाभिः ॥८॥

अपां नपादा ह्यस्थादुपस्थं जिह्मानामूर्ध्वो विद्युतं वसानः ।
तस्य ज्येष्ठं महिमानं वहन्तीर्हिरण्यवर्णाः परि यन्ति यह्वीः ॥९॥

हिरण्यरूपः स हिरण्यसंदृगपां नपात् सेदु हिरण्यवर्णः ।
हिरण्ययात् परि योनेर्निषद्या हिरण्यदा ददत्यन्नमस्मै ॥१०॥

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6. The birthplace of this steed is earth and heaven.
Our patrons do thou guard from harm and malice.
Him not to be forgotten, far off dwelling.
In cloud-built forts, foes shall not reach nor falsehoods.

7. He in whose house is a productive milch-cow.
Increasing vital force, fares on good nurture.
The Waters' Son, expanding in the waters,
Shines forth upon the pious, granting riches.

8. Who in the waters, with celestial brightness,
Shines widely forth, eternal, law-abiding,
Of him as branches every plant and creature
Do propagate themselves with all their offspring.

9. Their son has mounted the lap of the prostrate,
Standing erect and clothed around with lightning.
And bearing on with them his highest greatness,
The swift streams, golden-coloured, flow around him.

10. He is of golden form, of golden aspect,
This Son of Waters is of golden colour.
And him who from a golden birthplace issues,
Those that give gold present with food when seated.

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तदस्यानीकमुत चारु नामापीच्यं वर्धते नप्तुरपाम् ।
यमिन्धते युवतयः समित्था हिरण्यवर्णं घृतमन्नमस्य ॥११॥

अस्मै बहूनामवमाय सख्ये यज्ञैर्विधेम नमसा हविर्भिः ।
सं सानु मार्ज्मि दिधिषामि बिल्मैर्दधाम्यन्नैः परि वन्द ऋग्भिः ॥१२॥

स ईं वृषाजनयत् तासु गर्भं स ईं शिशुर्धयति तं रिहन्ति ।
सो अपां नपादनभिम्लातवर्णोऽन्यस्येवेह तन्वा विवेष ॥१३॥

अस्मिन् पदे परमे तस्थिवांसमध्वस्मभिर्विश्वहा दीदिवांसम् ।
आपो नप्त्रे घृतमन्नं वहन्तीः स्वयमत्कैः परि दीयन्ति यह्वीः ॥१४॥

अयांसमग्ने सुक्षितिं जनायायांसमु मघवद्भ्यः सुवृक्तिम् ।
विश्वं तद् भद्रं यदवन्ति देवा बृहद् वदेम विदथे सुवीराः ॥१५॥

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11. That countenance of him, that name beloved
Of him, the Waters' Son, increase in secret.
Whom thus the maidnes all together kindle,
Of him, the golden-hued, the food is butter.

12. Then him the nearest friend of many mortals.
We serve with sacrifices, gifts, obeisance.
I make his back to shine, with shavings feed him;
I nourish him with food, with stanzas laud him.

13. He, as a bull, in them that germ engendered;
He, as their infant, sucks their breasts; they kiss him.
He, Son of Waters, of unfading colour,
Here works as with the body of another.

14. While he is dwelling in this highest station,
For ever shinig with undimmed effulgence,
The waters bringing ghee to feed their offspring,
Themselves, the swift ones, with their robes fly round him.

15. I have bestowed safe dwelling on our people,
A well-wrought hymn, too, Agni, on our patrons:
All that is favoured by the gods is blessed.
May we speak loud, with heroes, in the synod.

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बृहस्पति-सूक्त (ऋ० ४।५०)

११ वामदेवो गौतमः । बृहस्पतिः, १०-१० इन्द्राबृहस्पती ।
त्रिष्टुप्, १० जगती ।

यस्तस्तम्भ सहसा वि ज्मो अन्तान् बृहस्पतिस्त्रिषधस्थो रवेण ।
तं प्रत्नास ऋषयो दीध्यानाः पुरो विप्रा दधिरे मन्द्रजिह्वम् ॥१॥

धुनेतयः सुप्रकेतं मदन्तो बृहस्पते अभि ये नस्ततस्रे ।
पृषन्तं सृप्रमदब्धमूर्वं बृहस्पते रक्षतादस्य योनिम् ॥२॥

बृहस्पते या परमा परावदत आ त ऋतस्पृशो नि षेदुः ।
तुभ्यं खाता अवता अद्रिदुग्धा मध्वः श्चोतन्त्यभितो विरप्शम् ॥३॥

बृहस्पतिः प्रथमं जायमानो महो ज्योतिषः परमे व्योमन् ।
सप्तास्यस्तुविजातो रवेण वि सप्तरश्मिरधमत् तमांसि ॥४॥

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BṚIHASPATI (IV, 50)

1. Bṛihaspati, in his three seats with thunder
Who mightily has propped apart earth's limits,
Him of the charming tongue, the anceint sages,
Inspired and deeply thinking, placed before them.

2. Wild in their Course in well-marked wise rejoicing
were they, Bṛihaspati, who pressed around us.
Prserve, Bṛihaspati, the stall uninjured, this
company's raining, ever-moving birth-place.

3. Bṛihaspati, come from the farthest distance
They, cherishing the rite, for thee are seated.
For thee streams, pressed with stones, and flowing channel,
Distil on all sides mead in great abundance.

4. Bṛihaspati when first he was engendered
From mighty lustre in the highest heaven,
Seven-mouthed and high-born, with his voice of thunder
And seven rays asunder blew the darkness.

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स सुष्टुभा स ऋक्वता गणेन वलं रुरोज फलिगं रवेण ।
बृहस्पतिरुस्रिया हव्यसूदः कनिक्रदद् वावशतीरुदाजत् ॥५॥

एवा पित्रे विश्वदेवाय वृष्णे यज्ञैर्विधेम नमसा हविर्भिः ।
बृहस्पते सुप्रजा वीरवन्तो वयं स्याम पतयो रयीणाम् ॥६॥

स इद् राजा प्रतिजन्यानि विश्वा शुष्मेण तस्थावभि वीर्येण ।
बृहस्पतिं यः सुभृतं बिभर्ति वल्गूयति वन्दते पूर्वभाजम् ॥७॥

स इत् क्षेति सुधित ओकसि स्वे तस्मा इळा पिन्वते विश्वदानीम् ।
तस्मै विशः स्वयमेवा नमन्ते यस्मिन् ब्रह्मा राजनि पूर्व एति ॥८॥

अप्रतीतो जयति सं धनानि प्रतिजन्यान्युत या सजन्या ।
अवस्यवे यो वरिवः कृणोति ब्रह्मणे राजा तमवन्ति देवाः ॥९॥

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5. He with his loudly praising throng of singers
Burst open the enclosing cave with thunder.
Bṛihaspati then drove out, loudly roaring,
The ruddy kine that sweeten the oblation.

6. Him, mithty friend of all the gods, the father,
Serve we with sacrifices, gifts, obeisance.
With goodly offspring and a throng of heroes,
Bṛihaspati, we would be lords of riches.

7. That king indeed by his heroic prowess
And energy defeats all hostile forces,
Who keeps Bṛihaspti well nourished,
Honours and lauds him as the first partaker.

8. He truly in his house dewlls well-established,
To him the sacred food affores abundance,
To him his subjects with free will pay homage,
If from this king the priest receives precedence.

9. He unresisted ever wins the riches
Of his own people and surrounding foemen.
The king who to the priest desiring favour
Gives liberty, receives the gods' protection.

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इन्द्रश्च सोमं पिबतं बृहस्पतेऽस्मिन् यज्ञे मन्दसाना वृषण्वसू ।
आ वां विशन्त्विन्दवः स्वाभुवोऽस्मे रयिं सर्ववीरं नि यच्छतम् ॥१०॥

बृहस्पत इन्द्र वर्धतं नः सचा सा वां सुमतिर्भूत्वस्मे ।
अविष्टं धियो जिगृतं पुरंधीर्जजस्तमर्यो वनुषामरातीः ॥११॥

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10. Bṛihaspati and Indra, ye of mighty wealth,
Drink Soma here, rejoicing at this ascrifice.
May these invigourating drops now enter you :
Bestow on us great wealth and sins exclusively.

11. Bṛihaspati and Indra, make us prosper,
Let that benevolence of yours be with us,
Arouse rewards and give our prayers fulfilment,
The enmities of foes and rivals weaken.

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घृत-सूक्त (ऋ० ४. ५८)

११ वामदेवो गौतमः। अग्निः सूर्यो वाऽऽपो वा घृतस्तुतिर्वा। त्रिष्टुप्, ११ जगती।

समुद्रादूर्मिर्मधुमाँ उदारदुपांशुना सममृतत्वमानट्।
घृतस्य नाम गुह्यं यदस्ति जिह्वा देवानाममृतस्य नाभिः ॥१॥

वयं नाम प्र ब्रवामा घृतस्यास्मिन्यज्ञे धारयामा नमोभिः।
उप ब्रह्मा शृणवच्छस्यमानं चतुःशृङ्गोऽवमीद्गौर एतत् ॥२॥

चत्वारि शृङ्गा त्रयो अस्य पादा द्वे शीर्षे सप्त हस्तासो अस्य।
त्रिधा बद्धो वृषभो रोरवीति महो देवो मर्त्याँ आ विवेश ॥३॥

त्रिधा हितं पणिभिर्गुह्यमानं गवि देवासो घृतमन्वविन्दन्।
इन्द्र एकं सूर्य एकं जजान वेनादेकं स्वधया निष्टतक्षुः ॥४॥

एता अर्षन्ति हृद्यात्समुद्राच्छतव्रजा रिपुणा नावचक्षे।
घृतस्य धारा अभि चाकशीमि हिरण्ययो वेतसो मध्य आसाम् ॥५॥

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GHṚITA-SŪKTA (4.58).

1. Forth from the ocean sprang the wave of sweetness; together with the stalk it turned to Amṛita,
That which is holy oil's mysterious title: but the God's tongue is truly Amṛita's centre.

2. Let us declare aloud the name of Ghṛita, and at this sacrifice bold it up with homage.
So let the Brahman hear the praise we utter. This hath the four-horned Buffalow emitted.

3. Four are his horns, three are the feet that bear him; his heads are two, his hands are seven in number.
Bound with a triple bond the Steer roars loudly: the mighty God hath entered into mortals.

4. That oil in triple shape the Gods discovered laid down within the Cow, concealed by Paṇis.
Indra produced one shape, Sūrya another: by their own power they formed the third from Vena.

5. From inmost reservoir in countless channels flow down those rivers which the foes beholds not.
I look upon the inmost of oil descending, and lo! the Golden Reed is there among them.

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सम्यक्स्रवन्ति सरितो न धेना अन्तर्हृदा मनसा पूयमानाः ।
एते अर्षन्त्यूर्मयो घृतस्य मृगाइव क्षिपणोरीषमाणाः ॥६॥

सिन्धोरिव प्राध्वने शूघनासो वातप्रमियः पतयन्ति यह्वाः ।
घृतस्य धारा अरुषो न वाजी काष्ठा भिन्दन्नूर्मिभिः पिन्वमानः ॥७॥

अभि प्रवन्त समनेव योषाः कल्याण्यः स्मयमानासो अग्निम् ।
घृतस्य धाराः समिधो नसन्त ता जुषाणो हर्यति जातवेदाः ॥८॥

कन्याइव वहतुमेतवा उ अञ्ज्यञ्जाना अभि चाकशीमि ।
यत्र सोमः सूयते यत्र यज्ञो घृतस्य धारा अभि तत्पवन्ते ॥९॥

अभ्यर्षत सुष्टुतिं गव्यमाजिमस्मासु भद्रा द्रविणानि धत्त ।
इमं यज्ञं नयत देवता नो घृतस्य धारा मधुमत्पवन्ते ॥१०॥

धामन्ते विश्वं भुवनमधि श्रितमन्तः समुद्रे हृद्यन्तरायुषि ।
अपामनीके समिथे य आभृतस्तमश्याम मधुमन्तं त ऊर्मिम् ॥११॥

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6. Like rivers our libations flow together, cleansing themselves in inmost heart and spirit.
The streams of holy oil pour swiftly downward like the wild beasts that fly before the bowman.

7. As rushing down the rapids of a river, flow swifter than the wind the vigourous currents,
The streams of oil in swelling fluctuation like a red courser bursting through the fences.

8. Like women at a gathering fair to look on and gently smiling, they incline to Agni.
The streams of holy oil attain the fuel, and Jātavedas joyfully receives them.

9. As maidens deck themselves with gay adornment to join the bridal feast, I now behold them.
Where Soma flows and sacrifice is ready, thither the streams of holy oil are running.

10. Send to our eulogy a herd of cattle : bestow upon us excellent possessions.
Bear to the Gods the sacrifice we offer : the streams of oil flow pure and full of sweetness.

11. The universe depends upon thy power and might within the sea, within the heart, within all life.
May we attain that sweetly-flavoured wave of thine, brought, at its gathering, o'er the surface of the floods.

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पर्जन्य-सूक्त (ऋ० ५।८३)

१० भौमोऽत्रिः । पर्जन्यः । त्रिष्टुप्, २-४ जगती, ९ अनुष्टुप् ।

अच्छा वद तवसं गीर्भिराभिः स्तुहि पर्जन्यं नमसा विवास ।
कनिक्रदद् वृषभो जीरदानू रेतो दधात्योषधीषु गर्भम् ॥१॥

वि वृक्षान् हन्त्युत हन्ति रक्षसो विश्वं बिभाय भुवनं महावधात् ।
उतानागा ईषते वृष्ण्यावतो यत् पर्जन्यः स्तनयन् हन्ति दुष्कृतः ॥२॥

रथीव कशयाश्वाँ अभिक्षिपन्नाविर्दूतान् कृणुते वर्ष्यां अह ।
दूरात् सिंहस्य स्तनथा उदीरते यत् पर्जन्यः कृणुते वर्ष्यं नभः ॥३॥

प्र वाता वान्ति पतयन्ति विद्युत उदोषधीर्जिहते पिन्वते स्वः ।
इरा विश्वस्मै भुवनाय जायते यत् पर्जन्यः पृथिवीं रेतसावति ॥४॥

यस्य व्रते पृथिवी नंनमीति यस्य व्रते शफवज्जर्भुरीति ।
यस्य व्रत ओषधीर्विश्वरूपाः स नः पर्जन्य महि शर्म यच्छ ॥५॥

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PARJANYA (V, 83)

1. Invoke the mighty god with songs of welcome;
Parjanya praise: with homage seek to win him.
He, roaring like a bull, with streams that quicken,
A seed to germinate in plants deposits.

2. The trees he shatters and he smites the demon host:
The whole world trembles at his mighty weapon's stroke;
The guiltless man himself flees from the potent god,
When miscreants Parjanya with his thunder strikes.

3. Like charioteer his horses lashing with a whip,
The god makes manifest his messengers of rain.
From far away the roaring of the lion sounds,
What time Parjanya veils the firmament with rain.

4. The winds blow forth; to earth the quivering lightnings fall,
The plants shoot up; with moisture streams the realm of light.
For all the world abundant nourishment is born.
When by Parjanya Earth is fertilized with seed.

5. O thou at whose behest the earth bows downward,
O thou at whose behest hoofed creatures quiver,
At whose behest by plants all shapes are taken;
As such, Parjanya, grant to us strong shelter.

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दिवो नो वृष्टिं मरुतो ररीध्वं प्र पिन्वत वृष्णो अश्वस्य धाराः ।
अर्वाङेतेन स्तनयित्नुनेह्यपो निषिञ्चन्नसुरः पिता नः ॥६॥

अभि क्रन्द स्तनय गर्भमा धा उदन्वता परि दीया रथेन ।
दृतिं सु कर्ष विषितं न्यञ्चं समा भवन्तूद्वतो निपादाः ॥७॥

महान्तं कोशमुदचा नि षिञ्च स्यन्दन्तां कुल्या विषिताः पुरस्तात् ।
घृतेन द्यावापृथिवी व्युन्धि सुप्रपाणं भवत्वघ्न्याभ्यः ॥८॥

यत् पर्जन्य कनिक्रदत् स्तनयन् हंसि दुष्कृतः ।
प्रतीदं विश्वं मोदते यत् किं च पृथिव्यामधि ॥९॥

अवर्षीर्वर्षमुदु षू गृभायाऽकर्धन्वान्यत्येतवा उ ।
अजीजन ओषधीर्भोजनाय कमुत प्रजाभ्योऽविदो मनीषाम् ॥१०॥

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6. The rain of heaven bestow, O Maruts, on us,
Of your strong seed pour forth the streams abundant.
With this thy thundering roar do thou come hither,
And shed the waters as our heavenly father.

7. With roar and thunder now the germ deposit,
Fly round us with thy water-bearing chariot.
Turn well thy water-skin unloosened downward,
Make, with the waters, heights and hollows level.

8. Draw the great bucket up and pour it downward,
And let the liberated streams flow forward.
On all sides drench both heaven and earth with fatness;
Let there be fore the cows fair pools for drinking.

9. When, O Parjanya, roaring loud,
Thou slay'st with thunder wicked men,
This universe rejoices then,
And everything that is on earth.

10. Thou hast shed rain ; pray now withhold it wholly ;
Thou hast made passable all desert places.
To serve as food thou hast made plants to flourish :
And hast received the gratitude of creatures.

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पृथिवी-सूक्त (ऋ० ५।८४)

बळित्था पर्वतानां स्विद्रं बिभर्षि पृथिवि ।
प्र या भूमिं प्रवत्वति मह्ना जिनोषि महिनि ॥१॥

स्तोमासस्त्वा विचारिणि प्रति ष्टोभन्त्यक्तुभिः ।
प्र या वाजं न हेषन्तं पेरुमस्यस्यर्जुनि ॥२॥

दृळ्हा चिद् या वनस्पतीन् क्ष्मया दर्धर्ष्योजसा ।
यत् ते अभ्रस्य विद्युतो दिवो वर्षन्ति वृष्टयः ॥३॥

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EARTH (V, 84)

1. Thou bearest truly, Pṛithivī,
The burden of the mountain's weight;
With might, O thou of many streams,
Thou quickenest, potent one, the soil.

2. With flowers of speech our songs of praise
Resound to thee, far-spreading one,
Who sendest forth the swelling cloud,
O bright one, like propelling seed;

3. Who, steadfast, holdest with thy might,
The forest-trees upon the ground,
When, from the lightning of thy cloud,
The rain-floods of the sky pour down.

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अग्नि-सूक्त (ऋ० ६।६)

प्र नव्यसा सहसः सूनुमच्छा यज्ञेन गातुमव इच्छमानः ।
वृश्चद्वनं कृष्णयामं रुशन्तं वीती होतारं दिव्यं जिगाति ॥१॥

स श्वितानस्तन्यतू रोचनस्था अजरेभिर्नानदद्भिर्यविष्ठः ।
यः पावकः पुरुतमः पुरूणि पृथून्यग्निरनुयाति भर्वन् ॥२॥

वि ते विष्वग्वातजूतासो अग्ने भामासः शुचे शुचयश्चरन्ति ।
तुविम्रक्षासो दिव्या नवग्वा वना वनन्ति धृषता रुजन्तः ॥३॥

ये ते शुक्रासः शुचयः शुचिष्म क्षां वपन्ति विषितासो अश्वाः ।
अध भ्रमस्त उर्विया वि भाति यातयमानो अधि सानु पृश्नेः ॥४॥

अध जिह्वा पापतीति प्र वृष्णो गोषुयुधो नाशनिः सृजाना ।
शूरस्येव प्रसितिः क्षातिरग्नेर्दुर्वर्तुर्भीमो दयते वनानि ॥५॥

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AGNI (VI, 6)

1. The man who seeks success and aid approaches
The son of strength, with feast and newest worship.
He rends the wood and has a blacked pathway,
The brightly radiant and divine invoker.

2. The shining thunderer who dwells in lustre,
With his unaging, roaring flames, most youthful
Refulgent Agni, frequently recurring,
Goes after many spacious woods and chews them.

3. Thy flames when driven by the wind, O Agni,
Disperse, O pure one, pure in all directions;
And thy divine Navagvas, most destructive,
Lay low the woods and devastate them boldly.

4. Thy steeds, the bright, the pure, O radiant Agni,
Let loose speed on and shave the ground beneath them.
Thy whirling flame then widely shines refulgent,
The highest ridges of earth's surface reaching.

5. When the bull's tongue darts forward like the missile
Discharged by him who fights the cows to capture,
Like hero's onset is the flame of Agni:
Resistless, dreadful, he consumes the forests.

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आ भानुना पार्थिवानि ज्रयांसि महस्तोदस्य धृषता ततन्थ ।
स बाधस्वाप भया सहोभिः स्पृधो वनुष्यन् वनुषो नि जूर्व ॥६॥

स चित्र चित्रं चितयन्तमस्मे चित्रक्षत्र चित्रतमं वयोधाम् ।
चन्द्रं रयिं पुरुवीरं बृहन्तं चन्द्र चन्द्राभिर्गृणते युवस्व ॥७॥

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6. Thou with the sunbeams of the great impeller.
Hast boldly overspread the earthly spaces.
So with thy mighty powers drive off all terrors;
Attack our rivals and burn down our foremen.

7. Give us, O splendid one of splendid lordship,
Wealth giving splendour, splendid, life-imparting.
Bestow bright wealth and vast with many heroes,
Bright god, with thy bright flames, upon the singer.

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अग्नि-सूक्त (ऋ० ६।९)

१-७ बार्हस्पत्यो भरद्वाजः । वैश्वानरोऽग्निः । त्रिष्टुप् ।

अहश्च कृष्णमहरर्जुनं च वि वर्तेते रजसी वेद्याभिः ।
वैश्वानरो जायमानो न राजावातिरज्ज्योतिषाग्निस्तमांसि ॥१॥

नाहं तन्तुं न वि जानाम्योतुं न यं वयन्ति समरेऽतमानाः ।
कस्य स्वित्पुत्र इह वक्त्वानि परो वदात्यवरेण पित्रा ॥२॥

स इत्तन्तुं स वि जानात्योतुं स वक्त्वान्यृतुथा वदाति ।
य ईं चिकेतदमृतस्य गोपा अवश्चरन् परो अन्येन पश्यन् ॥३॥

अयं होता प्रथमः पश्यतेममिदं ज्योतिरमृतं मर्त्येषु ।
अयं स जज्ञे ध्रुव आ निषत्तोऽमर्त्यस्तन्वा वर्धमानः ॥४॥

ध्रुवं ज्योतिर्निहितं दृशये कं मनो जविष्ठं पतयत्स्वन्तः ।
विश्वे देवाः समनसः सकेता एकं क्रतुमभि वि यन्ति साधु ॥५॥

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AGNI (6.9)

1. One half of day is dark and bright the other : both atmospheres move on by sage devices.
Agni Vaiśvānara, when born as Sovran, hath with his lustre overcome the darkness.

2. I know not either warp or woof, I know not the web they weave when moving to the contest.
Whose son shall here speak words that must be spoken without assistance from the Father near him ?

3. For both the warp and woof he understandeth, and in due time shall speak what should be spoken,
Who knoweth as the immortal world's Protector, descending, seeing with no aid from other.

4. He is the Priest, first of all : behold him. Mid mortal men he is the light immortal.
Here was he born, firm seated in his station, Immortal, ever waxing in his body.

5. A firm light hath been set for men to look on : among all things that fly the mind is swiftest.
All Gods of one accord, with one intention, move unobstructed, to a single purpose.

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वि मे कर्णा पतयतो वि चक्षुर्वीदं ज्योतिर्हृदय आहितं यत् ।
वि मे मनश्चरति दूरआधीः किं स्विद् वक्ष्यामि किमु नू मनिष्ये ॥६॥

विश्वे देवा अनमस्यन् भियानास्त्वामग्ने तमसि तस्थिवांसम् ।
वैश्वानरोऽवतूतये नोऽमर्त्योऽवतूतये नः ॥७॥

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6. Mine ears unclose to hear, mine eyes to see him;
the light that harbours in my spirit broadens.
Far roams my mind whose thoughts are in the
distance. What shall I speak? What shall
I now imagine?

7. All the Gods bowed them down in fear before thee,
Agni, when thou wast dwelling in the darkness.
Vaiśvānara be gracious to assist us, may the
Immortal favour us and help us.

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सोम-सूक्त (ऋ० ६।४७)

गर्गो भारद्वाजः। १-५ सोमः। त्रिष्टुप्।

स्वादुष्किलायं मधुमाँ उतायं तीव्रः किलायं रसवाँ उतायम्।
उतो न्वस्य पपिवांसमिन्द्रं न कश्चन सहत आहवेषु ॥१॥

अयं स्वादुरिह मदिष्ठ आस यस्येन्द्रो वृत्रहत्ये ममाद।
पुरूणि यश्च्यौत्ना शम्बरस्य वि नवतिं नव च देह्यो हन् ॥२॥

अयं मे पीत उदियर्ति वाचमयं मनीषामुशतीमजीगः।
अयं षडुर्वीरमिमीत धीरो न याभ्यो भुवनं कच्चनारे ॥३॥

अयं स यो वरिमाणं पृथिव्या वर्ष्माणं दिवो अकृणोदयं सः।
अयं पीयूषं तिसृषु प्रवत्सु सोमो दाधारोर्वन्तरिक्षम् ॥४॥

अयं विदच्चित्रदृशीकमर्णः शुक्रसद्मनामुषसामनीके।
अयं महान्महता स्कम्भनेनोद् द्यामस्तभ्नाद् वृषभो मरुत्वान् ॥५॥

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SOMA (6. 47)

1. Yea, this is good to taste and full of sweetness, verily it is strong and rich in flavour.
   No one may conquer Indra in the battle when he hath drunken of the draught we offer.

2. This sweet juice here had mightiest power to gladden: it boldened Indra when he slaughtered Vṛitra,
   When he defeated Śambara's many onslaughts, and battered down his nine-and-ninety ramparts.

3. This stirreth up my voice when I have drunk it; this hath aroused from sleep my yearning spirit.
   This Sage hath measured out the six expanses from which no single creature is excluded.

4 This, even this, is he who hath created the breadth of earth, the lofty height of heaven;
   He formed the nectar in three headlong rivers. Soma supports the wide mid-air above us.

5. He found the wavy sea of brilliant colours in forefront of the Dawns who dwell in brightness.
   This Mighty One, the Steer begirt by Maruts, hath propped the heavens up with a mighty pillar.

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अप्-सूक्त (ऋ० ७।४९)

समुद्रज्येष्ठाः सलिलस्य मध्यात् पुनाना यन्त्यनिविशमानाः ।
इन्द्रो या वज्री वृषभो रराद ता आपो देवीरिह मामवन्तु ॥१॥

या आपो दिव्या उत वा स्रवन्ति खनित्रिमा उत वा याः स्वयंजाः ।
समुद्रार्था याः शुचयः पावकास्ता आपो देवीरिह मामवन्तु ॥२॥

यासां राजा वरुणो याति मध्ये सत्यानृते अवपश्यञ्जनानाम् ।
मधुश्चुतः शुचयो याः पावकास्ता आपो देवीरिह मामवन्तु ॥३॥

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WATERS (VII, 49)

1. With ocean for their chief they flow unresting;
From the aerial flood they hasten cleansing;
For whom the mighty Indra's bolt cut channels,
Here may those waters, goddesses, preserve me.

2. Waters that come from heaven or run in channels
Dug out, or flow spontaneously by nature,
That, clear and pure, have as their goal the ocean:
Here may those waters, goddesses, preserve me.

3. In midst of whom king Varuṇa is moving,
In whom the All-gods drink exalted vigour;
Into whom Agni, friend of all, has entered;
Here may those waters, goddesses, preserve me.

———

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मित्रावरुण-सूक्त (ऋ० ७।६१)

१–७ वसिष्ठो मैत्रावरुणिः । मित्रावरुणौ । त्रिष्टुप् ।

उद्वां चक्षुर्वरुण सुप्रतीकं देवयोरेति सूर्यस्ततन्वान् ।
अभि यो विश्वा भुवनानि चष्टे स मन्युं मर्त्येष्वा चिकेत ॥१॥

प्र वां स मित्रावरुणावृतावा विप्रो मन्मानि दीर्घश्रुदियर्ति ।
यस्य ब्रह्माणि सुक्रतू अवाथ आ यत्क्रत्वा न शरदः पृणैथे ॥२॥

प्रोरोर्मित्रावरुणा पृथिव्याः प्र दिव ऋष्वाद्बृहतः सुदानू ।
स्पशो दधाथे ओषधीषु विक्ष्वृधग्यतो अनिमिषं रक्षमाणा ॥३॥

शंसा मित्रस्य वरुणस्य धाम शुष्मो रोदसी बद्बधे महित्वा ।
अयन्मासा अयज्वनामवीराः प्र यज्ञमन्मा वृजनं तिराते ॥४॥

अमूरा विश्वा वृषणाविमा वां न यासु चित्रं ददृशे न यक्षम् ।
द्रुहः सचन्ते अनृता जनानां न वां निण्यान्यचिते अभूवन् ॥५॥

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MITRA AND VARUṆA (VII. 61)

1. The beauteous eye of Varuṇa and Mitra,
The Sun, now rises up, his light extending,
Who with his gaze looks down upon all creatures:
He ever notes the burning zeal of mortals.

2. This pious priest, heard far away, here utters
His hymn for you, O Varuṇa and Mitra:
Do ye, O sages, treat his prayers with favour,
And may his autumns be replete with wisdom.

3. From wide-spread earth, O Varuṇa and Mitra,
Ye bounteous gods, and from the lofty heaven,
Ye have disposed your wandering spies in dwellings
And plants, ye who with watchful eye protect us.

4. Praise thou the law of Varuṇa and Mitra:
Their force the two worlds keeps with might asunder.
The months of impious men shall pass by sonless;
May those on worship bent increase their homestead.

5. Ye both are wise, O mighty ones, for you two
These lauds are sung without deceit or magic.
Avenging spies pursue men's falsehoods closely:
There are no secrets that ye cannot fathom.

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समु वां यज्ञं महयं नमोभिर्हुवे वां मित्रावरुणा सबाधः ।
प्र वां मन्मान्यृचसे नवानि कृतानि ब्रह्म जुजुषन्निमानि ॥६॥

इयं देव पुरोहितिर्युवभ्यां यज्ञेषु मित्रावरुणावकारि ।
विश्वानि दुर्गा पिपृतं तिरो नो यूयं पात स्वस्तिभिः सदा नः ॥७॥

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6. With reverence I will consecrate your offering;
With zeal I call you, Varuṇa and Mitra.
These novel thoughts to praise you are intended:
May these the prayers that I have offered please you.

7. For you, O gods, this service has been rendered
At sacrifices, Varuṇa and Mitra.
Across all dangers do ye safely take us.
Ye gods protect us evermore with blessings.

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वरुण-सूक्त (ऋ० ७।८८)

१-७ मैत्रावरुणिर्वसिष्ठः। वरुणः, (७पाशविमोचनी)। त्रिष्टुप्।

प्र शुन्ध्युवं वरुणाय प्रेष्ठां मतिं वसिष्ठ मीळ्हुषे भरस्व।
य ईमर्वाञ्चं करते यजत्रं सहस्रामघं वृषणं बृहन्तम् ॥१॥

अधा न्वस्य संदृशं जगन्वानग्नेरनीकं वरुणस्य मंसि।
स्वर्यदश्मन्नधिपा उ अन्धोऽभि मा वपुर्दृशये निनीयात् ॥२॥

आ यद्रुहाव वरुणश्च नावं प्र यत्समुद्रमीरयाव मध्यम्।
अधि यदपां स्नुभिश्चराव प्र प्रेंङ्ख ईङ्खयावहै शुभे कम् ॥३॥

वसिष्ठं ह वरुणो नाव्याधादृषिं चकार स्वपा महोभिः।
स्तोतारं विप्रः सुदिनत्वे अह्नां यान्नु द्यावस्ततनन्यादुषासः ॥४॥

क्व त्यानि नौ सख्या बभूवुः सचावहे यदवृकं पुरा चित्।
बृहन्तं मानं वरुण स्वधावः सहस्रद्वारं जगमा गृहं ते ॥५॥

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VARUṆA (VII, 88)

1. Present to Varuṇa the gracious giver
A hymn, Vasiṣṭha, bright and very pleasant,
That he may bring to us the lofty, holy
And mighty steed that grants a thousand bounties.

2. Now having come to Varuṇa's full aspect,
I think his countenance like that of Agni;
May he, the lord, lead me to see the marvel:
The light and darkness hidden in the cavern.

3. When Varuṇa and I the boat have mounted
And have propelled it to the midst of ocean;
When we shall move across the water's ridges
We'll waver in the swing to raise its lustre.

4. Varuṇa has placed Vasiṣṭha in the vessel;
The sage benignant by his mighty power
His praiser in prosperity has settled,
As long as days endure, as long as mornings.

5. What has become of those our former friendships,
When we two held erstwhile unbroken converse?
O sovereign Varuṇa, thy folfty mansion,
Thy home, I entered, with its thousand portals.

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य आपिर्नित्यो वरुण प्रियः सन्त्वामागांसि कृणवत्सखा ते ।
मा त एनस्वन्तो यक्षिन्भुजेम यन्धि ष्मा विप्रः स्तुवते वरूथम् ॥६॥

ध्रुवासु त्वासु क्षितिषु क्षियन्तो व्यस्मत्पाशं वरुणो मुमोचत् ।
अवो वन्वाना अदितेरुपस्थाद्यूयं पात स्वस्तिभिः सदा नः ॥७॥

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6. Who is, O Varuṇa, thy constant kinsman,
Once dear, though sinful now, he claims thy friendships.
As guilty may we not, O wizard, suffer :
Do thou, O sage, grant shelter to thy praiser.

7. O may we, in these fixed abodes abiding,
Now from the lap of Aditi find favour.
May from his noose king Varuṇa release us.
Ye gods protect us evermore with blessings.

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अग्नि-सूक्त (ऋ० ८।११)

१-१० वत्सः काण्वः । अग्निः । गायत्री, १ प्रतिष्ठा, २ वर्धमाना, १० त्रिष्टुप् ।

त्वमग्ने व्रतपा असि देव आ मर्त्येष्वा । त्वं यज्ञेष्वीड्यः ॥१॥

त्वमसि प्रशस्यो विदथेषु सहन्त्य । अग्ने रथीरध्वराणाम् ॥२॥

स त्वमस्मदप द्विषो युयोधि जातवेदः । अदेवीरग्ने अरातीः ॥३॥

अन्ति चित्सन्तमह यज्ञं मर्तस्य रिपोः । नोप वेषि जातवेदः ॥४॥

मर्ता अमर्त्यस्य ते भूरि नाम मनामहे । विप्रासो जातवेदसः ॥५॥

विप्रं विप्रासोऽवसे देवं मर्तास ऊतये । अग्निं गीर्भिर्हवामहे ॥६॥

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AGNI SŪKTA (VIII. 11.)

Thou, Agni, God mind mortal men, art guard of sacred rites, thou art
To be adored at sacrifice.

2. O Mighty Agni, thou must be glorified at our festivals,
Bearing our offerings to the Gods.

3. O Jātavedas Agni, fight and drive our foes after from us,
Them and their godless enmities.

4. Thou, Jātavedas, seekest not the worship of a hostile man,
However might it be to thee.

5. We sages, mortals as we are, adore the mighty name of thee ,
Immortal Jātavedas' name.

6. Sages, we call the Sage to help, mortals, we call the God to aid :
We call on Agni with our songs.

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आ ते वत्सो मनो यमत्परमाच्चित्सधस्थात् ।
अग्ने त्वांकामया गिरा ॥७॥

पुरुत्रा हि सदृङङसि विशो विश्वा अनु प्रभुः ।
समत्सु त्वा हवामहे ॥८॥

समत्स्वग्निमवसे वाजयन्तो हवामहे । वाजेषु चित्रराधसम् ॥९॥

प्रत्नो हि कमीड्यो अध्वरेषु सनाच्च होता नव्यश्च सत्सि ।
स्वां चाग्ने तन्वं पिप्रयस्वास्मभ्यं च सौभगमा यजस्व ॥१०॥

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7. May Vatsa draw thy mind away even from thy loftiest dwelling place,
Agni, with song that yearns for thee.

8. Thou art the same in many a place : mid all the people thou art Lord.
In fray and fight we call on thee.

9. When we are seeking strenghth we call Agni to help us in the strife,
The giver of rich gifts in war.

10. Ancient, adorable at sacrifices, Priest from of old, meet for our praise, thou sittest.
Fill full and satisfy thy body, Agni, and win us happiness by offering worship.

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सोम-सूक्त (ऋ० ८।४८)

१५ प्रगाथो घौरः काण्वः। सोमः। त्रिष्टुप्, ५ जगती।

स्वादोरभक्षि वयसः सुमेधा स्वाध्यो वरिवोवित्तरस्य।
विश्वे यं देवा उत मर्त्यासो मधु ब्रुवन्तो अभि संचरन्ति ॥१॥

अन्तश्च प्रागा अदितिर्भवास्यवयाता हरसो दैव्यस्य।
इन्दविन्द्रस्य सख्यं जुषाणः श्रौष्टीव धुरमनु राय ऋध्याः ॥२॥

अपाम सोमममृता अभूमागन्म ज्योतिरविदाम देवान्।
किं नूनमस्मान् कृणवदरातिः किमु धूर्तिरमृत मर्त्यस्य ॥३॥

शं नो भव हृद आ पीत इन्दो पितेव सोम सूनवे सुशेवः।
सखेव सख्य उरुशंस धीरः प्र ण आयुर्जीवसे सोम तारीः ॥४॥

इमे मा पीता यशस उरुष्यवो रथं न गावः समनाह पर्वसु।
ते मा रक्षन्तु विस्रसश्चरित्रादुत मा स्रामाद्यवयन्त्विन्दवः ॥५॥

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SOMA (VIII, 48)

1. I have partaken wisely of the sweet food
That stirs good thoughts, best banisher of trouble,
The food round which all deities and mortals,
Calling it honey-mead, collect together.

2. Thou shalt be Aditi when thou hast entered
Within, appeaser of celestial anger,
May'st thou, O drop, enjoying Indra's friendship,
Like willing mare the car, to wealth advance us.

3. We have drunk Soma and become immortal;
We have attained the light of the gods discovered.
What can hostility now do against us?
And what, immortal god, the spite of mortals?

4. Be cheering to our heart when drunk, O Indu,
Kindly, like father to his son, O Soma.
Like friend for friend, far-famed one, wisely
Prolong our years that we may live, O Soma.

5. These glorious, freedom-giving drops, when drunk by me,
Have knit my joints together as do thongs a car.
May these protect me now from fracturing a limb.
And may they ever keep me fro disease remote.

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अग्निं न मा मथितं सं दिदीपः प्र चक्षय कृणुहि वस्यसो नः ।
अथा हि ते मद आ सोम मन्ये रेवाँ इव प्र चरा पुष्टिमच्छ ॥६॥

इषिरेण ते मनसा सुतस्य भक्षीमहि पित्र्यस्येव रायः ।
सोम राजन् प्र ण आयूंषि तारीरहानीव सूर्यो वासराणि ॥७॥

सोम राजन् मृळया नः स्वस्ति तव स्मसि व्रत्यास्तस्य विद्धि ।
अलर्ति दक्ष उत मन्युरिन्दो मा नो अर्यो अनुकामं परा दाः ॥८॥

त्वं हि नस्तन्वः सोम गोपा गात्रेगात्रे निषसत्था नृचक्षाः ।
यत् ते वयं प्रमिनाम व्रतानि स नो मृळ सुषखा देव वस्यः ॥९॥

ऋदूदरेण सख्या सचेय यो मा न रिष्येद्धर्यश्व पीतः ।
अयं यः सोमो न्यधाय्यस्मे तस्मा इन्द्रं प्रतिरमेम्यायुः ॥१०॥

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6. Like fire produced by friction, make me brilliant;
Do thou illumine us and make us richer;
For then I seem in thy crouse, O Soma,
Enriched. Now enter us for real welare.

7. Of this thy juice pressed out with mind devoted,
We would partake as of paternal riches.
Prolong the years of life for us, King Soma,
As Sūrya lengthens out the days of spring-time.

8. King Soma, gracious be to us for welfare:
We are thy devotes; of that be mindful.
O Indu, might and anger rise agaist us:
Hand us not over to our foeman's mercies.

9. Thou, as the guardian of four body, Soma,
Surveying men, in every limb hast settled.
If we perchance infringed, O god, they statutes,
As our good friend for greater wealth be gracious.

10. I would accompany the friend, the wholesome,
Who, Lord of Bays, imbibed, would never hurt me.
I come to Indra to prolong our life-time,
That we may relish Soma placed within us.

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अप त्या अस्थुरनिरा अमीवा निरत्रसन् तमिषीचीरभैषुः ।
आ सोमो अस्माँ अरुहद् विहाया अगन्म यत्र प्रतिरन्त आयुः ॥११॥

यो न इन्दुः पितरो हृत्सु पीतो ऽमर्त्यो मर्त्यां आविवेश ।
तस्मै सोमाय हविषा विधेम मृळीके अस्य सुमतौ स्याम ॥१२॥

त्वं सोम पितृभिः संविदानो ऽनु द्यावापृथिवी आ ततन्थ ।
तस्मै त इन्दो हविषा विधेम वयं स्याम पतयो रयीणाम् ॥१३॥

त्रातारो देवा अधि वोचता नो मा नो निद्रा ईशत मोत जल्पिः ।
वयं सोमस्य विश्वह प्रियासः सुवीरासो विदथमा वदेम ॥१४॥

त्वं नः सोम विश्वतो वयोधास्त्वं स्वर्विदा विशा नृचक्षाः ।
त्वं न इन्द ऊतिभिः सजोषाः पाहि पश्चातादुत वा पुरस्तात् ॥१५॥

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11. Away have fled those ailments and disease;
The powers of darkness have been all affrighted.
With mighty strength in us has Soma mounted:
We have arrived where men prolong existence.

12. The drop drunk deeply in our hearts, O Fathers,
Us mortals that immortal god has entered.
That Soma we would worship with oblation;
We would be in his mercy and good graces.

13. Uniting with the Fathers thou, O Soma,
Hast over Heaven and Earth thyself extended.
So, Indu, we would serve thee with oblation:
Thus we would be losrds of ample riches.

14. Do ye, protecting gods, speak in our favour,
Let neither sleep nor idle talk subdue us;
May we, for evermore, beloved of Soma,
Endowed with hero sons, address the synod.

15. Thou, Soma, givest strength to us on all sides.
Light, finder, watching men, within us enter.
Do thou, O Indu, with thine aids accordant,
Behind for ever and before protect us.

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सूर्य-सूक्त (ऋ० ८।१०१)

१६ जमदग्निर्भार्गवः । मित्रावरुणौ, ५ मित्रावरुणादित्याः, ६ आदित्याः, ७-८ अश्विनौ, ९-१० वायुः, ११-१२ सूर्यः, १३ उषाः सूर्यप्रभा वा, १४ पवमानः, १५-१६ गौः । १-२ प्रगाथः=(बृहती, सतोबृहती), ३ गायत्री, ४ सतोबृहती, ५-१३ प्रगाथः=(विषमा बृहती, समा सतोबृहती), १४-१६ त्रिष्टुप् ।

ऋधगित्था स मर्त्यः शशमे देवतातये ।
यो नूनं मित्रावरुणावभिष्टय आचक्रे हव्यदातये ॥१॥

वर्षिष्ठक्षत्रा उरुचक्षसा नरा राजाना दीर्घश्रुत्तमा ।
ता बाहुता न दंसना रथर्यतः साकं सूर्यस्य रश्मिभिः ॥२॥

प्र यो वां मित्रावरुणाऽजिरो दूतो अद्रवत् । अयःशीर्षा मदेरघुः ॥३॥

न यः संपृच्छे न पुनर्हवीतवे न संवादाय रमते ।
तस्मान्नो अद्य समृतेरुरुष्यतं बाहुभ्यां न उरुष्यतम् ॥४॥

प्र मित्राय प्रार्यम्णे सचथ्यमृतावसो ।
वरूथ्यं वरुणे छन्द्यं वचः स्तोत्रं राजसु गायत ॥५॥

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SŪRYA HYMN (*RV. VIII. 101*)

1. Yea, specially that mortal man hath toiled for service of the Gods,
   Who quickly hath brought near Mitra and Varuṇa to share his sacrificial gifts.

2. Supreme in sovran power, far-sighted, chiefs and Kings, most swift to hear from far away,
   Both, wondrously, set them in motion as with arms, in Company with Sūrya's beams.

3. The rapid messenger who runs before you, Mitra-Varuṇa, with iron head, swift to the draught.

4. He whom no man may question, none may Summon back, who stands not still for colloquy,—
   From hostile clash with him keep ye us safe this day, keep us in safety with your arms.

5. To Aryaman and Mitra sing a reverent song, O pious one,
   A pleasant hymn that shall protect to Varuṇa : sing forth a laud unto the kings.

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ते हिन्विरे अरुणं जेन्यं वस्वेकं पुत्रं तिसृणाम् ।
ते धामान्यमृता मर्त्यानामदब्धा अभि चक्षते ॥६॥

आ मे वचांस्युद्यता द्युमत्तमानि कर्त्वा ।
उभा यातं नासत्या सजोषसा प्रति हव्यानि वीतये ॥७॥

रातिं यद्वामरक्षसं हवामहे युवाभ्यां वाजिनीवसू ।
प्राचीं होत्रां प्रतिरन्ताविंतं नरा गृणाना जमदग्निना ॥८॥

आ नो यज्ञं दिविस्पृशं वायो याहि सुमन्मभिः ।
अन्तः पवित्र उपरि श्रीणानोऽयं शुक्रो अयामि ते ॥९॥

वेत्यध्वर्युः पथिभी रजिष्ठैः प्रति हव्यानि वीतये ।
अधा नियुत्व उभयस्य नः पिब शुचिं सोमं गवाशिरम् ॥१०॥

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6. The true, red Treasure they have sent, one only son born of the Three.
They, the Immortal Ones, never deceived, survey the families of mortal men.

7. My songs are lifted up, and acts most splendid are to be performed.
Come hither, ye Nāsatyas, with accordant mind, to meet and to enjoy my gifts.

8. Lords of great wealth, when we invoke your bounty which no demon checks,
Both of you, furthering our eastward-offered praise, come, chiefs whom Jamadagni lauds!

9. Come, Vāyu, drawn by fair hymns, to our sacrifice that reaches heaven.
Poured on the middle of the straining-cloth, and cooked, this bright drink hath been offered thee.

10. He comes by straightest paths ,as ministering Priest, to taste the sacrificial gifts.
Then, Lord of harnessed teams! drink of the two-fold draught, bright Soma mingled with the milk.

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बण्महाँ असि सूर्य बळादित्य महाँ असि ।
महस्ते सतो महिमा पनस्यतेऽद्धा देव महाँ असि ॥११॥

बट् सूर्य श्रवसा महाँ असि सत्रा देव महाँ असि ।
मह्ना देवानामसुर्यः पुरोहितो विभु ज्योतिरदाभ्यम् ॥१२॥

इयं या नीच्यर्किणी रूपा रोहिण्या कृता ।
चित्रेव प्रत्यदर्श्यायत्यन्तर्दशसु बाहुषु ॥१३॥

प्रजा ह तिस्रो अत्यायमीयुर्न्यन्या अर्कमभितो विविश्रे ।
बृहद्ध तस्थौ भुवनेष्वन्तः पवमानो हरित आ विवेश ॥१४॥

माता रुद्राणां दुहिता वसूनां स्वसादित्यानाममृतस्य नाभिः ।
प्र नु वोचं चिकितुषे जनाय मा गामनागामदितिं वधिष्ट ॥१५॥

वचोविदं वाचमुदीरयन्तीं विश्वाभिर्धीभिरुपतिष्ठमानाम् ।
देवीं देवेभ्यः पर्येयुषीं गामा मावृक्त मर्त्यो दभ्रचेताः ॥१६॥

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11. Verily, Sūrya, thou art great; truly, Āditya, thou
art great.
As thou art great indeed, thy greatness is admired:
yea, verily, thou, God, art great.

12. Yea, Sūrya, thou art great in fame: thou evermore,
O God, art great.
Thou by that greatness art the God's High Priest,
divine, far-spread unconquerable light.

13. She yonder, bending lovely down, clothed in red
hues and rich in rays,
Is seen, advancing as it were with various tints,
amid the ten surrounding arms.

14. Past and gone are three mortal generations: the
fourth and last into the Sun hath entered.
He mid the worlds his lofty place hath taken.
Into green plants is gone the Purifying.

15. The Rudras' Mother, Daughter of the Vasus, centre
of nectar, the Āditya's Sister—
To folk who understand will I proclaim it injure not
Aditi, the Cow, the sinless.

16 Weak-minded men have as a cow adopted me who
came hither from the Gods, a Goddess,
Who, skilled in eloquence her voice uplifteth,
who standeth near at hand with all devotions.

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अग्नि-सूक्त (ऋ०, १०।५)

७ त्रित आप्त्यः । अग्निः । त्रिष्टुप् ।

एकः समुद्रो धरुणो रयीणामस्मद्धृदो भूरिजन्मा वि चष्टे ।
सिषक्त्यूधर्निण्योरुपस्थ उत्सस्य मध्ये निहितं पदं वेः ॥१॥

समानं नीळं वृषणो वसानाः सं जग्मिरे महिषा अर्वतीभिः ।
ऋतस्य पदं कवयो नि पान्ति गुहा नामानि दधिरे पराणि ॥२॥

ऋतायिनी मायिनी सं दधाते मित्वा शिशुं जज्ञतुर्वर्धयन्ती ।
विश्वस्य नाभिं चरतो ध्रुवस्य कवेश्चित् तन्तुं मनसा वियन्तः ॥३॥

ऋतस्य हि वर्तनयः सुजातमिषो वाजाय प्रदिवः सचन्ते ।
अधीवासं रोदसी वावसाने घृतैरन्नैर्वावृधाते मधूनाम् ॥४॥

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AGNI SŪKTA(Rv. X. 5)

He only is the Sea, holder of treasures: born many
a time he views the hearts with us.
He hides him in the secret couple's bosom. The
Bird dwells in the middle of the fountain.

2. Inhabiting one dwelling-palace in common, strong
Stallions and the Mares have come together.
The sages guard the seat of Holy Order, and keep
the highest names concealed within them.

3. The Holy Pair, of wondrous power, have coupled:
they formed the Infant, they who bred produced
him,
The central point of all that moves and moves not,
the while they wove the Sage's thread with
insight.

4. For tracks of Order and refreshing viands attend
from ancient times the goodly Infant.
Wearing him as a mantle, Earth and Heaven grow
strong by food of pleasant drink and fatness.

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सप्त स्वसॄररुषीर्वावशानो विद्वान् मध्व उज्जभारा दृशे कम् ।
अन्तर्येमे अन्तरिक्षे पुराजा इच्छन् वव्रिमविदत् पूषणस्य ॥५॥

सप्त मर्यादाः कवयस्ततक्षुस्तासामेकामिदभ्यंहुरो गात् ।
आयोर्ह स्कम्भ उपमस्य नीळे पथां विसर्गे धरुणेषु तस्थौ ॥६॥

असच्च सच्च परमे व्योमन् दक्षस्य जन्मन्नदितेरुपस्थे ।
अग्निर्ह नः प्रथमजा ऋतस्य पूर्व आयुनि वृषभश्च धेनुः ॥७॥

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5. He, calling loudly to the Seven red Sisters, hath, skilled in sweet drink, brought them to be looked on.
He, born of old, in middle air hath halted, and sought and found the covering robe of Pūshan.

6. Seven are the pathways which the wise have fashioned; to one of these may come the troubled mortal.
He standeth in the dwelling of the Highest, a Pillar, on sure ground where paths are parted.

7. Not Being, Being in the highest heaven, in Aditi's bosom and in Daksha's birthplace.
Is Agni, our first-born of Holy Order, the Milch-cow and the Bull in life's beginning. ..

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दाक्षायणी-सूक्त (ऋ० १०।७२)

९ लौक्यो बृहस्पतिः, बृहस्पतिराङ्गिरसो वा, दाक्षायणी अदितिर्वा । देवाः । अनुष्टुप् ।

देवानां नु वयं जाना प्र वोचाम विपन्यया ।
उक्थेषु शस्यमानेषु यः पश्यादुत्तरे युगे ॥१॥

ब्रह्मणस्पतिरेता सं कर्मार इवाधमत् ।
देवानां पूर्व्ये युगेऽसतः सदजायत ॥२॥

देवानां युगे प्रथमेऽसतः सदजायत ।
तदाशा अन्वजायन्त तदुत्तानपदस्परि ॥३॥

भूर्जज्ञ उत्तानपदो भुव आशा अजायन्त ।
अदितेर्दक्षो अजायत दक्षाद्वदितिः परि ॥४॥

अदितिर्ह्यजनिष्ट दक्ष या दुहिता तव ।
तां देवा अन्वजायन्त भद्रा अमृतबन्धवः ॥५॥

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DĀKSHĀYAṆĪ SŪKTA)RV. 10.72)

Let us with tuneful skill proclaim these generations of the Gods,
That one may see them when these hymns are chanted in a future age.

2. These Brahmaṇaspati produced with blast and smelting, like a smith.
Existence, in an earlier age of Gods, from Non-existence sprang.

3. Existence, in the earliest age of Gods, from Non-existence sprang.
Thereafter were the regions born. This sprang from the Productive Power.

4. Earth sprang from the Productive Power ; the regions from the earth were born.
Daksha was born of Aditi, and Aditi was Daksha's child.

5. For Aditi, O Daksha, she who is thy Daughter, was brought forth.
After her were the blessed Gods born shares of immortal life.

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यद्देवा अदः सलिले सुसंरब्धा अतिष्ठत ।
अत्रा वो नृत्यतामिव तीव्रो रेणुरपायत ॥६॥

यद्देवा यतयो यथा भुवनान्यपिन्वत ।
अत्रा समुद्र आ गूळ्हमा सूर्यमजभर्तन ॥७॥

अष्टौ पुत्रासो अदितेर्ये जातास्तन्वस्परि ।
देवाँ उप प्रैत् सप्तभिः परा मार्ताण्डमास्यत् ॥८॥

सप्तभिः पुत्रैरदितिरुप प्रैत् पूर्व्यं युगम् ।
प्रजायै मृत्यवे त्वत् पुनर्मार्ताण्डमाभरत् ॥९॥

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6. When ye, O Gods, in yonder deep close-clasping one another stood,
Thence, as of dancers, from your feet a thickening cloud of dust arose.

7. When, O ye Gods, like Yatis, ye caused all existing things to grow,
Then ye brought Sūrya forward who was lying hidden in the sea.

8. Eight are the Sons of Aditi who from her body sprang to life.
With seven she went to meet the Gods: she cast Mārtāṇḍa far away.

9. So with her Seven Sons Aditi went forth to meet the earlier age.
She brought Mārtāṇḍa thitherward to spring to life and die again.

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विश्वकर्म-सूक्त (ऋ० १०।८१)

७ विश्कर्मा भौवनः । विश्वकर्मा । त्रिष्टुप्, २ विराड्रूपा ।

य इमा विश्वा भुवनानि जुह्वदृषिर्होता न्यसीदत् पिता नः ।
स आशिषा द्रविणमिच्छमानः प्रथमच्छदवराँ आ विवेश ॥१॥

किं स्विदासीदधिष्ठानमारम्भणं कतमत् स्वित् कथासीत् ।
यतो भूमिं जनयन् विश्वकर्मा वि द्यामौर्णोन्महिना विश्वचक्षाः ॥२॥

विश्वतश्चक्षुरुत विश्वतोमुखो विश्वतोबाहुरुत विश्वतस्पात् ।
सं बाहुभ्यां धमति सं पतत्रैर्द्यावाभूमी जनयन् देव एकः ॥३॥

किं स्विद्वनं क उ स वृक्ष आस यतो द्यावापृथिवी निष्टतक्षुः ।
मनीषिणो मनसा पृच्छतेदु तद् यदध्यतिष्ठद् भुवनानि धारयन् ॥४॥

या ते धामानि परमाणि यावमा या मध्यमा विश्वकर्मन्नुतेमा ।
शिक्षा सखिभ्यो हविषि स्वधावः स्वयं यजस्व तन्वं वृधानः ॥५॥

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VIŚVAKARMA-SŪKTA (RV. 10.81)

1. He who sat down as Hotar-priest, the Ṛishi, our Father, offering up all things existing—
He, seeking through his wish a great possession, came among men on earth as archetypal.

2. What was the place whereon he took his station? What was it that supported him? How was it?
Whence Viśvakarman, seeing all, producing the earth, with mighty power disclosed the heavens.

3. He who hath eyes on all sides round about him, a mouth on all sides, arms and feet on all sides,
He, the Sole God, producing earth and heaven, weldeth them, with his arms as wings, together.

4. What was the tree, what wood in sooth produced it, from which they fashioned out the earth and heaven?
Ye thoughtful men inquire within your spirit whereon he stood when he established all things.

5. Thine highest, lowest, sacrificial natures, and these thy mid-most here, O Viśvakarman,
Teach thou thy friends at sacrifice, O Blessed, and come thyself, exalted, to our worship.

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विश्वकर्मन् हविषा वावृधानः स्वयं यजस्व पृथ्वीमुत द्याम् ।
मुह्यन्त्वन्ये अभितो जनास इहास्माकं मघवा सूरिरस्तु ॥६॥

वाचस्पतिं विश्वकर्माणमूतये मनोजुवं वाजे अद्या हुवेम ।
स नो विश्वानि हवनानि जोषद् विश्वशम्भूरवसे साधुकर्मा ॥७॥

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6. Bring thou thyself, exalted with oblation, O Viśvakarman, Earth and Heaven to worship.
Let other men around us live in folly: here let us have a rich and liberal patron.

7. Let us invoke today, to aid our labour, the Lord of Speech, the thought-swift Viśvakarman.
May he hear kindly all our invocations who gives all bliss for aid, whose works are righteous.

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विश्वकर्म-सूक्त (ऋ० १०।८२)

७ विश्वकर्मा भौवनः । विश्वकर्मा । त्रिष्टुप् ।

चक्षुषः पिता मनसा हि धीरो घृतमेने अजनन्नम्नमाने ।
यदेदन्ता अददृहन्त पूर्व आदिद् द्यावापृथिवी अप्रथेताम् ॥१॥

विश्वकर्मा विमना आद्विहाया धाता विधाता परमोत संदृक् ।
तेषामिष्टानि समिषा मदन्ति यत्रा सप्तऋषीन् पर एकमाहुः ॥२॥

यो नः पिता जनिता यो विधाता धामानि वेद भुवनानि विश्वा ।
यो देवानां नामधा एक एव तं संप्रश्नं भुवना यन्त्यन्या ॥३॥

त आयजन्त द्रविणं समस्मा ऋषयः पूर्वे जरितारो न भूना ।
असूर्ते सूर्ते रजसि निषत्ते ये भूतानि समकृण्वन्निमानि ॥४॥

परो दिवा पर एना पृथिव्या परो देवेभिरसुरैर्यदस्ति ।
कं स्विद्गर्भं प्रथमं दध्र आपो यत्र देवाः समपश्यन्त विश्वे ॥५॥

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VIŚVAKARMAN (RV. 10.82)

1. The Father of the eye, the Wise in spirit, created both these worlds submerged in fatness.
Then when the eastern ends were firmly fastened, the heavens and the earth were far extended.

2. Mighty in mind and power is Viśvakarman, Maker, Disposer, and most lofty Presence.
Their offerings joy in rich juice where they value One, only one, beyond the Seven Ṛishis.

3. Father, who made us, he who, as Disposer, knoweth all races and all things existing,
Even he alone, the Deities's name giver-him other beings seek for information.

4. To him in sacrifice they offered treasures-Ṛishis of old, in numerous troops, as singers,
Who, in the distant, near, and lower region, made ready all these things that have existence.

5. That which is earlier than this earth and heaven, before the Asuras and Gods had being,—
What was the germ primeval which the waters received where all the Gods were seen together ?

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तमिद्गर्भं प्रथमं दध्र आपो यत्र देवाः समगच्छन्त विश्वे ।
अजस्य नाभावध्येकमर्पितं यस्मिन् विश्वानि भुवनानि तस्थुः ॥६॥

न तं विदाथ य इमा जजानाऽन्यद्युष्माकमन्तरं बभूव ।
नीहारेण प्रावृता जल्प्या चाऽसुतृप उक्थशासश्चरन्ति ॥७॥

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6. The Waters, they received the germ primeval where
in the Gods were gathered all together.
It rested set upon the Unborn's Naval, that One
where in abide all things existing.

7, Ye will not find him who produced these creatures :
another thing hath risen up amongst you.
Enwrap't in misty clouds, with lips that stammer,
hymn-chanters wander and are discontented.

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पुरुष-सूक्त (ऋ० १०।९०)

१६ नारायणः। पुरुषः। अनुष्टुप्, १६ त्रिष्टुप्।

सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात्।
स भूमिं विश्वतो वृत्वा ऽत्यतिष्ठद्दशाङ्गुलम् ॥१॥

पुरुष एवेदं सर्वं यद्भूतं यच्च भव्यम्।
उतामृतत्वस्येशानो यदन्नेनातिरोहति ॥२॥

एतावानस्य महिमा ऽतो ज्यायाँश्च पूरुषः।
पादोऽस्य विश्वा भूतानि त्रिपादस्यामृतं दिवि ॥३॥

त्रिपादूर्ध्व उदैत् पुरुषः पादोऽस्येहाभवत् पुनः।
ततो विष्वङ् व्यक्रामत् साशनानशने अभि ॥४॥

तस्माद्विराळजायत विराजो अधि पूरुषः।
स जातो अत्यरिच्यत पश्चाद्भूमिमथो पुरः ॥५॥

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PURUSHA SŪKTA (10.90)

1. A Thousand heads hath Purusha, a thousand eyes, a thousand feet.
   On every side pervading earth he fills a space ten fingers wide.
2. This Purusha is all that yet hath been and all that is to be ;
   The Lord of Immortality which waxes greater still by food.
3. So mighty is his greatness ; yea, greater than this is Purusha.
   All creatures are one-fourth of him, three fourths eternal life in heaven.
4. With three-fourths Purusha went up : one-fourth of him again was here.
   Thence he strode out to every side over what eats not and what eats.
5. From him Virāj was born ; again Purusha from Virāj was born.
   As soon as he was born he spread eastward and westward O'er the earth.

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यत् पुरुषेण हविषा देवा यज्ञमतन्वत ।
वसन्तो अस्यासीदाज्यं ग्रीष्म इध्मः शरद्धविः ॥६॥

तं यज्ञं बर्हिषि प्रौक्षन् पुरुषं जातमग्रतः ।
तेन देवा अयजन्त साध्या ऋषयश्च ये ॥७॥

तस्माद्यज्ञात् सर्वहुतः संभृतं पृषदाज्यम् ।
पशून् ताँश्चक्रे वायव्यानारण्यान् ग्राम्याश्च ये ॥८॥

तस्माद्यज्ञात् सर्वहुत ऋचः सामानि जज्ञिरे ।
छन्दांसि जज्ञिरे तस्माद्यजुस्तस्मादजायत ॥९॥

तस्मादश्वा अजायन्त ये के चोभयादतः ।
गावो ह जज्ञिरे तस्मात् तस्माज्जाता अजावयः ॥१०॥

यत् पुरुषं व्यदधुः कतिधा व्यकल्पयन् ।
मुखं किमस्य कौ बाहू का ऊरू पादा उच्यते ॥११॥

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6. When Gods prepared the sacrifice with Purusha as their offering,
Its oil was spring, the holy gift was autumn ; summer was the wood.

7. They balmed as victim on the grass Purusha born in earliest time.
With him the Deities and all Sādhyas and Ṛishis sacrificed.

8. From that great general sacrifice the dripping fat was gathered up.
He formed the creatures of the air, and animals both wild and tame.

9. From that great general sacrifice Ṛichas and Sāma-hymns were born :
Therefrom were spells and charms produced ; the Yajus had its birth from it.

10. From it were horses born, from it all cattle with two rows of teeth :
From it were generated kine, from it the goats and sheep were born.

11. When they divided Purusha how many portions did they make ?
What do they call his mouth, his arms ? What do they call his thighs and feet ?

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ब्राह्मणोऽस्य मुखमासीद् बाहू राजन्यः कृतः ।
ऊरू तदस्य यद्वैश्यः पद्भ्यां शूद्रो अजायत ॥१२॥

चन्द्रमा मनसो जातश्चक्षोः सूर्यो अजायत ।
मुखादिन्द्रश्चाग्निश्च प्राणाद्वायुरजायत ॥१३॥

नाभ्या आसीदन्तरिक्षं शीर्ष्णो द्यौः समवर्तत ।
पद्भ्यां भूमिर्दिशः श्रोत्रात् तथा लोकाँ अकल्पयन् ॥१४॥

सप्तास्यासन् परिधयस्त्रिः सप्त समिधः कृताः ।
देवा यद्यज्ञं तन्वाना अबध्नन् पुरुषं पशुम् ॥१५॥

यज्ञेन यज्ञमयजन्त देवास्तानि धर्माणि प्रथमान्यासन् ।
ते ह नाकं महिमानः सचन्त यत्र पूर्वे साध्याः सन्ति देवाः ॥१६॥

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12. The Brāhmaṇa was his mouth, of both his arms was the Rājanya made.
His thighs became the Vaiśya, from his feet the sudra was produced.

13. The Moon was gendered from his Mind, and from his eye the Sun had birth;
Indra and Agni from his mouth were born, and Vāyu from his breath.

14. Forth from his navel came mid-air; the sky was fashioned from his head;
Earth from his feet, and from his ear the regions. Thus they formed the worlds.

15. Seven fencing-sticks had he, thrice seven layers of fuel were prepared,
When the Gods, offering sacrifice, bound, as their victim, Purusha.

16. Gods sacrificing, sacrificed the victim: these were the earliest holy ordinances.
The Mighty Ones attained the height of heaven, there where the Sādhyas, Gods of old, are dwelling.

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हिरण्यगर्भ-सूक्त (ऋ० १०।१२१)

१० हिरण्यगर्भः प्राजापत्यः । कः (प्रजापतिः) । त्रिष्टुप् ।

हिरण्यगर्भः समवर्तताग्रे भूतस्य जातः पतिरेक आसीत् ।
स दाधार पृथिवीं द्यामुतेमां कस्मै देवाय हविषा विधेम ॥१॥

य आत्मदा बलदा यस्य विश्व उपासते प्रशिषं यस्य देवाः ।
यस्य छायामृतं यस्य मृत्युः कस्मै देवाय हविषा विधेम ॥२॥

यः प्राणतो निमिषतो महित्वैक इद्राजा जगतो बभूव ।
य ईशे अस्य द्विपदश्चतुष्पदः कस्मै देवाय हविषा विधेम ॥३॥

यस्येमे हिमवन्तो महित्वा यस्य समुद्रं रसया सहाहुः ।
यस्येमाः प्रदिशो यस्य बाहू कस्मै देवाय हविषा विधेम ॥४॥

येन द्यौरुग्रा पृथिवी च दृळ्हा येन स्वः स्तभितं येन नाकः ।
यो अन्तरिक्षे रजसो विमानः कस्मै देवाय हविषा विधेम ॥५॥

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HIRAṆYAGARBHA (RV. X. 121)

1. In the beginning rose Hiraṇyagarbha, born only Lord of all created beings.
   He fixed and holdeth up this earth and heaven. What God shall we adore with our oblation ?,

2. Giver of vital breath, of power and vigour, he whose commandments all the gods acknowledge.
   The Lord of death, whose shade is Life immortal. What God shall we adore with our oblation ?

3. Who by his grandeur hath become Sole Ruler of all the moving world that breathes and slumbers ;
   He who is Lord of men and Lord of cattle. What God shall we adore with our oblations ?

4. His, through his might, are these snow-covered mountains, and men call sea and Rasa his possession :
   His arms are these, his are these heavenly regions. What God shall we adore with our oblations ?

5. By him the heavens are strong and earth is steadfast, by him light's realm and sky-vault are supported :
   By him the regions in mid-air were measured. What God shall we adore with our oblations ?

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यं क्रन्दसी अवसा तस्तभाने अभ्यैक्षेतां मनसा रेजमाने ।
यत्राधि सूर उदितो विभाति कस्मै देवाय हविषा विधेम ।।६।।

आपो ह यद्बृहतीर्विश्वमायन् गर्भं दधाना जनयन्तीरग्निम् ।
ततो देवानां समवर्ततासुरेकः कस्मै देवाय हविषा विधेम ।।७।।

यश्चिदापो महिना पर्यपश्यद् दक्षं दधाना जनयन्तीर्यज्ञम् ।
यो देवेष्वधि देव एक आसीत् कस्मै देवाय हविषा विधेम ।।८।।

मा नो हिंसीज्जनिता यः पृथिव्या यो वा दिवं सत्यधर्मा जजान ।
यश्चापश्चन्द्रा बृहतीर्जजान कस्मै देवाय हविषा विधेम ।।९।।

प्रजापते न त्वदेतान्यन्यो विश्वा जातानि परि ता बभूव ।
यत्कामास्ते जुहुमस्तन्नो अस्तु वयं स्याम पतयो रयीणाम् ।।१०।।

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6. To him, supported by his help, two armies emba-]
ttled look while trembling in their spirit,
When over them the risen Sun is shining. What
God shall we adore with our oblation ?

7. What time the mighty waters came, containing the
universal germ, producing Agni,
Thence sprang the God's one spirit into being.
What God shall we adore with our oblation ?

8. He in his might surveyed the foods containing pro-
ductive force and generating Worship.
He is the God of gods, and none beside him. What
God shall we adore with our oblation ?

9. Ne'er may he harm us who is earth's Begetter, nor
he whose laws are sure, the heaven's Creator.
He who brought forth the great and lucid waters.
What God shall we adore with our oblation ?

10. Prajāpati ! Thou only comprehendest all these created
things, and none beside thee.
Grant us our hearts' desire when we invoke thee :
may we have store of riches in our possession.

———

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वागाम्भृणी-सूक्त (ऋ० १०।१२५)

८ वागाम्भृणी। आत्मा। त्रिष्टुप्, २ जगती।

अहं रुद्रेभिर्वसुभिश्चराम्यहमादित्यैरुत विश्वदेवैः।
अहं मित्रावरुणोभा बिभर्म्यहमिन्द्राग्नी अहमश्विनोभा ॥१॥

अहं सोममाहनसं बिभर्म्यहं त्वष्टारमुत पूषणं भगम्।
अहं दधामि द्रविणं हविष्मते सुप्राव्ये यजमानाय सुन्वते ॥२॥

अहं राष्ट्री संगमनी वसूनां चिकितुषी प्रथमा यज्ञियानाम्।
तां मा देवा व्यदधुः पुरुत्रा भूरिस्थात्रां भूर्यावेशयन्तीम् ॥३॥

मया सो अन्नमत्ति यो विपश्यति यः प्राणिति य ईं शृणोत्युक्तम्।
अमन्तवो मां त उप क्षियन्ति श्रुधि श्रुत श्रद्धिवं ते वदामि ॥४॥

अहमेव स्वयमिदं वदामि जुष्टं देवेभिरुत मानुषेभिः।
यं कामये तंतमुग्रं कृणोमि तं ब्रह्माणं तमृषिं तं सुमेधाम् ॥५॥

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VĀGĀMBHṚIṆĪ SŪKTA (RV. X.125)

1. I travel, with the Rudras and the Vasus, with the Ādityas and All-Gods I wander.
   I hold aloft both Varuṇa and Mitra, Indra and Agni, and the Pair of Aśvins.
2. I cherish and sustain high-swelling Soma, and Tvashṭā I support, Pushan, and Bhaga.
   I load with wealth the zealous sacrificer who pours the juice and offers his oblation.
3. I am the Queen, the gatherer-up of treasures, most thoughtful, first of those who merit worship.
   Thus Gods have stablised me in many places with many homes to enter and abide in.
4. Through me alone all eat the food that feeds them, ——each man who sees, breathes, hears the word outspoken.
   They know it not, but yet they dwell beside me. Hear, one and all, the truth as I declare it.
5. I, verily, myself announce and utter the word that Gods and men alike shall welcome.
   I make the man I love exceeding mighty, make him a sage, a Ṛishi, and a Brahman.

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अहं रुद्राय धनुरा तनोमि ब्रह्मद्विषे शरवे हन्तवा उ ।
अहं जनाय समदं कृणोम्यहं द्यावापृथिवी आ विवेश ॥६॥

अहं सुवे पितरमस्य मूर्धन् मम योनिरप्स्वन्तः समुद्रे ।
ततो वि तिष्ठे भुवनानु विश्वोतामूं द्यां वर्ष्मणोप स्पृशामि ॥७॥

अहमेव वात इव प्र वाम्यारभमाणा भुवनानि विश्वा ।
परो दिवा पर एना पृथिव्यैतावती महिना सं बभूव ॥८॥

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6. I bend the bow for Rudra that his arrow may strike
   and slay the hater of devotion.
   I rouse and order battle for the people, and I have
   penetrated Earth and Heaven.

7. On the world's summit I bring forth the Father:
   my home is in the waters, in the ocean.
   Thence I extend O'er all existing creatures, and
   touch even yonder heaven with my forehead.

8. I breathe a strong breath like the wind and tempest,
   the while I hold together all existence.
   Beyond this wide earth and beyond the heavens
   I have become so mighty in my grandeur.

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रात्रिसूक्त (ऋ० १०।१२७)

१-८ कुशिकः सौभरः, रात्रिर्वा भारद्वाजी । रात्रिः । गायत्री ।

रात्री व्यख्यदायती पुरुत्रा देव्यक्षभिः ।
विश्वा अधिश्रियोऽधित ॥१॥

ओर्वप्रा अमर्त्या निवतो देव्युद्वतः ।
ज्योतिषा बाधते तमः ॥२॥

निरु स्वसारमस्कृतोषसं देव्यायती ।
अपेदु हासते तमः ॥३॥

सा नो अद्य यस्या वयं नि ते यामन्नविक्ष्महि ।
वृक्षे न वसतिं वयः ॥४॥

नि ग्रामासो अविक्षत नि पद्वन्तो नि पक्षिणः ।
नि श्येनासश्चिदर्थिनः ॥५॥

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RĀTRI (RV.10.127)

1. When night comes on, the goddess shines
In many places with her eyes:
All glorious she has decked herself.

2. Immortal goddess far and wide,
She fills the valleys and the heights:
Darkness she drives away with light.

3. The goddess now, as she comes on,
Is turning out her sister, Dawn:
Far off the darkness hastes away.

4. So, goddess, come to-day to us:
At thy approach we seek our homes,
As birds their nests upon the tree.

5. The villagers have gone to rest
And footed beasts and winged birds;
The hungry hawk himself is still.

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यावया वृक्यं वृकं यवय स्तेनमूर्म्ये ।
अथा नः सुतरा भव ॥६॥

उप मा पेपिशत् तमः कृष्णं व्यक्तमस्थित ।
उष ऋणेव यातय ॥७॥

उप ते गा इवाकरं वृणीष्व दुहितर्दिवः ।
रात्रि स्तोमं न जिग्युषे ॥८॥

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6. Ward off from us she-wolf and wolf,
Ward off the robber, goddess Night:
So take us safe across the gloom.

7. The darkness, thickly painting black,
Has, palpable, come night to me:
Like debts, O Dawn, clear it away.

8. I have brought up a hymn, like kine,
For thee, as one who wins a fight;
This, Heaven's daughter, Night, accept.

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नासदीय सूक्त (ऋ० १०।१२९)

७ प्रजापतिः परमेष्ठी । भाववृत्तम् । त्रिष्टुप् ।

नासदासीन्नो सदासीत् तदानीं नासीद्रजो नो व्योमा परो यत् ।
किमावरीवः कुह कस्य शर्मन्नम्भः किमासीद् गहनं गभीरम् ॥१॥

न मृत्युरासीदमृतं न तर्हि न रात्र्या अह्न आसीत् प्रकेतः ।
आनीदवातं स्वधया तदेकं तस्माद्धान्यन्न परः किं चनास ॥२॥

तम आसीत् तमसा गूळ्हमग्रे ऽप्रकेतं सलिलं सर्वमा इदम् ।
तुच्छ्येनाभ्वपिहितं यदासीत् तपसस्तन्महिनाजायतैकम् ॥३॥

कामस्तदग्रे समवर्तताधि मनसो रेतः प्रथमं यदासीत् ।
सतो बन्धुमसति निरविन्दन् हृदि प्रतीष्या कवयो मनीषा ॥४॥

तिरश्चीनो विततो रश्मिरेषामधः स्विदासीदुपरि स्विदासीत् ।
रेतोधा आसन् महिमान आसन् त्स्वधा अवस्तात् प्रयतिः परस्तात् ॥५॥

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HYMN OF CREATION (RV. 10.129)

1. Non-being then existed not nor being:
There was no air, nor sky that is beyond it.
What was concealed? Wherein? In whose protection?
And was there deep unfathomable water?

2. Death then existed not nor life immortal;
Of neither night nor day was any token.
By its inherent force the one breathed windless:
No other thing than that beyond existed.

3. Darkness there was at first by darkness hidden;
Without distinctive marks, this all was water.
That which, becoming, by the void was covered,
That One by force of heat came into being.

4. Desire entered the One in the beginning:
It was the earliest seed, of thought the product.
The sages searching in their hearts with wisdom,
Found out the bond of being in non-being.

5. Their ray extended light across the darkness:
But was the One above or was it under?
Creative force was there, and fertile power:
Below was energy, above was impulse.

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को अद्धा वेद क इह प्र वोचत् कुत आजाता कुत इयं विसृष्टिः ।
अर्वाग्देवा अस्य विसर्जनेनाऽथा को वेद यत आबभूव ॥६॥

इयं विसृष्टिर्यत आबभूव यदि वा दधे यदि वा न ।
यो अस्याध्यक्षः परमे व्योमन् त्सो अङ्ग वेद यदि वा न वेद ॥७॥

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6. Who knows for certain ? Who shall here declare it ?
Whence was it born, and whence came this creation ?
The gods were born after this world's creation :
Then who can know from whence it has arisen ?

7. None knoweth whence creation has arisen ;
And whether he has or has not produced it :
He who surveys it in the highest heaven,
He only knows, or haply he may know not.

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यज्ञ प्राजापत्य-सूक्त (ऋ० १०।१३०)

७ यज्ञः प्राजापत्यः । भाववृत्तम् । त्रिष्टुप् १ जगती ।

यो यज्ञो विश्वतस्तन्तुभिस्तत एकशतं देवकर्मेभिरायतः ।
इमे वयन्ति पितरो य आययुः प्र वयाप वयेत्यासते तते ॥१॥

पुमाँ एनं तनुत उत् कृणत्ति पुमान् वि तत्ने अधि नाके अस्मिन् ।
इमे मयूखा उप सेदुरू सदः सामानि चक्रुस्तसराण्योतवे ॥२॥

कासीत् प्रमा प्रतिमा किं निदानमाज्यं किमासीत् परिधिः कः आसीत् ।
छन्दः किमासीत् प्रउगं किमुक्थं यद्देवा देवमयजन्त विश्वे ॥३॥

अग्नेर्गायत्र्यभवत् सयुग्वोष्णिहया सविता सं बभूव ।
अनुष्टुभा सोम उक्थैर्महस्वान् बृहस्पतेर्बृहती वाचमावत् ॥४॥

विराण्मित्रावरुणयोरभिश्रीरिन्द्रस्य त्रिष्टुबिह भागो अह्नः ।
विश्वान् देवाञ्जगत्या विवेश तेनचाक्लृप्र ऋषयो मनुष्याः ॥५॥

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YAJÑA PRĀJĀPATYA (Rv. 10.130)

1. The sacrifice drawn out with threads on every side, stretched by a hundred sacred ministers and one,—

   This do these Fathers weave who hitherward are come: they sit beside the warp and cry, Weave forth, weave back.

2. The Man extends it and the Man unbinds it: even to this vault of heaven hath he outspun it,

   These pegs are fastened to the seat of worship: they made the Sāma-hymns their weaving-shuttles.

3. What were the rule, the order and the model? What were the wooden fender and the butter?

   What were the hymn, the chant and the recitation. when to the God all Dieties paid worship?

4. Closely was Gāyatrī enjoined with Agni, and closely Savitar combined with Ushṇiḥ.

   Brilliant with Ukthas, Soma joined Anushṭup: Bṛihaspati's voice by Bṛihatī was aided.

5. Virāj adhered to Varuṇa and Mitra: here Trishṭup day by day was Indra's portion.

   Jagatī entered all the Gods together: so by this knowledge men were raised to Ṛishis.

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चाक्लृप्रे तेन ऋषयो मनुष्या यज्ञे जाते पितरो नः पुराणे ।
पश्यन् मन्ये मनसा चक्षसा तान् य इमं यज्ञमयजन्त पूर्वे ॥६॥

सहस्तोमाः सहछन्दस आवृतः सहप्रमा ऋषयः सप्त दैव्याः ।
पूर्वेषां पन्थानमनुदृश्य धीरा अन्वालेभिरे रथ्यो न रश्मीन् ॥७॥

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6. So by this knowledge men were raised to Ṛishịs, when ancient sacrifice sprang up, our Fathers. With the mind's eye I think that I beheld them who first performed this sacrificial worship.

7. They who are versed in this ritual and metre, in hymns and rules, were the Seven Godlike Ṛishis. Viewing the path of those of old, the sages have taken up the reins like chariot-drivers.

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अरण्यानी-सूक्त (१०।१४६)

६ ऐरम्मदो देवमुनिः । अरण्यानी । अनुष्टुप् ।

अरण्यान्यरण्यान्यसौ या प्रेव नश्यसि ।
कथा ग्रामं न पृच्छसि न त्वा भीरिव विन्दतीँ ॥१॥

वृषारवाय वदते यदुपावति चिच्चिकः ।
आघाटिभिरिव धावयन्नरण्यानिर्महीयते ॥२॥

उत गाव इवादन्त्युत वेश्मेव दृश्यते ।
उतो अरण्यानिः सायं शकटीरिव सर्जति ॥३॥

गामङ्गैष आ ह्वयति दार्वङ्गैषो अपावधीत् ।
वसन्नरण्यान्यां सायमक्रुक्षदिति मन्यते ॥४॥

न वा अरण्यानिर्हन्त्यन्यश्चेन्नाभिगच्छति ।
स्वादोः फलस्य जग्ध्वाय यथाकामं नि पद्यते ॥५॥

आञ्जनगन्धिं सुरभिं बह्वन्नामकृषीवलाम् ।
प्राहं मृगाणां मातरमरण्यानिमशंसिषम् ॥६॥

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SŪRYA (RV.10.170)

1. May the Bright God drink glorious Soma-ming. meath, giving the sacrifice's lord uninjured life
He who, wind-urged, in person guards our offspring well, hath nourished them with food and shines o'er many a land.

2. Radiant, as high Truth, cherished, best at winning strength, Truth based upon the statute that supports the heavens,
He rose, a light, that kills Vṛitras and enemies, best slayer of the Dasyus, Asuras and foes.

3. This light, the best of lights, supreme, all-conquering, winner of riches, is exalted with high land.
All-lighting, radiant, mightly as the Sun to see, thee spreadeth wide unfailing victory and strength.

4. Beaming forth splendour with thy light, thou hast attained heaven's lustrous realm.
By thee were brought together all existing things, possessor of all Godhead, All-effecting God.

———

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अघमर्षण-सूक्त (ऋ० १०।१९०)

४ माधुच्छन्दसोऽघमर्षणः । भाववृत्तम् । अनुष्टुप् ।

ऋतं च सत्यं चाभीद्धात् तपसोऽध्यजायत ।
ततो रात्र्यजायत ततः समुद्रो अर्णवः ॥१॥

समुद्रादर्णवादधि संवत्सरो अजायत ।
अहोरात्राणि विदधद्विश्वस्य मिषतो वशी ॥२॥

सूर्याचन्द्रमसौ धाता यथापूर्वमकल्पयत् ।
दिवं च पृथिवीं चाऽन्तरिक्षमथो स्वः ॥३॥

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AGHAMARSHAṆA (RV. 10.190)

1. From Fervour kindled to its height Eternal and Truth were born:
Thence was the Night produced, and thence the billowy flood of sea arose.

2. From that same billowy flood of sea the Year was afterwards produced,
Ordainer of the days and nights, Lord over all who close the eye.

3. Dhātar, the great Creator, then formed in due order Sun and Moon,
He formed in order Heaven and Earth, the regions of the air, and light.

———

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संज्ञान-सूक्त (ऋ० १०।१९१)

.नन आङ्गिरसः । १ अग्निः, २-४ संज्ञानम् । अनुष्टुप्, ३ त्रिष्टुप् ।

संसमिद्युवसे वृषन्नग्ने विश्वान्यर्य आ ।
इळस्पदे समिध्यसे स नो वसून्या भर ॥१॥

सं गच्छध्वं सं वदध्वं सं वो मनांसि जानताम् ।
देवा भागं यथा पूर्वे संजानाना उपासते ॥२॥

समानो मन्त्रः समितिः समानी समानं मनः सह चित्तमेषाम् ।
समानं मन्त्रमभि मन्त्रये वः समानेन वो हविषा जुहोमि ॥३॥

समानी व आकूतिः समाना हृदयानि वः ।
समानमस्तु वो मनो यथा वः सुसहासति ॥४॥

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SAMJÑĀNA HYMN (RV. X. 191)

1. Thou mighty Agni, gatherest up all that is [illegible] for thy frien[illegible]
Bring us all treasures as thou art enkindled in libation's place.

2. Assemble, speak together: let your minds be all of one accord,
As ancient gods unanimous sit down to their appointed share.

3. The place is Common, Common the assembly,
Common the mind, so be their thought united.
A Common purpose do I lay before you, and worship with your general oblation.

4. One and the same be your resolve, and be your minds of one accord.
United be the thoughts of all that all may happily agree.

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मुद्रक—लक्ष्मी दास

बनारस हिन्दू यूनिवर्सिटी प्रेस, वाराणसी–५ ।

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